

FROM THE LIBRARY OF
REV. LOUIS FITZGERALD BENSON, D. D.
BEQUEATHED BY HIM TO
THE LIBRARY OF
PRINCETON THEOLOGICAL SEMINARY

Division

SCC

Section

1041'1

60





GEORGE WHITEFIELD, M.A.

H. ne pins.

V.M. Picot sculp.

M E M O I R S
OF THE
L I F E
OF THE REVEREND

GEORGE WHITEFIELD, M.A.

Late CHAPLAIN to the Right Honourable
THE COUNTESS OF HUNTINGDON:

IN WHICH
Every Circumstance worthy of Notice, both in his
private and public Character, is recorded.

Faithfully selected from his Original PAPERS,
JOURNALS, and LETTERS.

ILLUSTRATED BY
A Variety of interesting and entertaining ANECDOTES,
from the best Authorities.

To which are added,
A particular ACCOUNT of his DEATH and FUNERAL; and
Extracts from the SERMONS, which were preached on that
Occasion.

COMPILED
By the Rev. JOHN GILLIES, D.D.

*Yea doubtless I count all things but loss, for the excellency of the
knowledge of Christ Jesus my Lord: For whom I have suffered
the loss of all things, and do count them but dung that I may
win Christ. PHIL. iii. 8.*

*And I will very gladly spend, and be spent for you. 2 COR. xii. 15.
For he that winneth souls is wise. PROV. xi. 30.*

*And they that be wise shall shine as the brightness of the firmament,
and they that turn many to righteousness, as the stars for ever
and ever. DAN. xii. 3.*

L O N D O N :

Printed for EDWARD and CHARLES DILLY, in the Poultry;
and Messieurs KINCAID and CREECH, at Edinburgh.

MDCCCLXXII.

T O

THE RIGHT HONOURABLE

THE COUNTESS OF HUNTINGDON,

THESE MEMOIRS OF THE LIFE OF

THE REV. MR. WHITEFIELD,

ARE MOST RESPECTFULLY INSCRIBED,

BY

HER LADYSHIP'S

MOST OBEDIENT,

AND MOST HUMBLE SERVANT,

JOHN GILLIES.

A 2

THE CONTENTS.

CHAP. I.

HIS birth and parentage.	Page 1, 2
Early appearances of his eloquence at school.	2, 3
At the age of seventeen, brought under the prevailing influence of religious impressions.	4

CHAP. II.

At eighteen, goes to the University of Oxford, and becomes acquainted with the Methodists.	5, 6
Is treated with great kindness by the Rev. Mr. John and Charles Wesley.	6, 7
Endangers his health by excessive bodily austerities, but is happily recovered.	8
After his recovery feels great peace and joy in believing on the Son of God.	8
Erects a religious Society of young persons at Gloucester.	8, 9
Is ordained by Bishop Benson in the 22d year of his age.	9
His behaviour on that occasion.	9
Preaches his first Sermon in Gloucester.	9
A 3	Returns

Returns to Oxford.	—	Page 9, 10
Is called to officiate at the Tower.	—	10
And at Dummer in Hampshire.	—	11
Longs to go abroad, and preach the Gospel in Georgia.	— —	11, 12
Gladly embraces the first appearance of an invitation to go thither.	— —	12
His great popularity at Gloucester, Bristol, and London, while he prepares to go abroad.	13, 14	
Preaches in London nine times a week.	—	15
Opposition from some of the Clergy.	—	15

C H A P. III.

Embarks for Georgia, December 1737.	—	17
His behaviour on board.	—	17—20
Touches at Gibraltar, where he is courteously received.	— — —	20, 21
Remarkable particulars in his voyage from Gibraltar to Georgia.	— —	22—24
His observations upon the state of the Colony, at his first arrival.	— —	25, 26
Is convinced of the great utility of an Orphan-house there.	— —	28, 29

C H A P. IV.

Re-embarks for England to receive Priest's orders, and get contributions for the Orphan-house.	30
Is driven into Limerick harbour in Ireland; and is kindly treated by Bishop Burscough, Dr. Delany, Bishop Rundle, and Archbishop Bolton.	31
At his arrival in London, meets with a cold reception from the Archbishop of Canterbury, and the Bishop of London.	— 32

C O N T E N T S. vii

The Trustees for Georgia receive him more cordially.	Page 33
Offence taken at his Journals.	34
Several Churches are refused to him, but he is more followed by the people than ever.	34
Receives Priest's orders from Bishop Benson, January 1739.	35
Makes collections for several charitable purposes.	35, 36
Preaches to the colliers in Kingswood.	37, 38
Preaches in Wales with Mr. Howel Harris.	39, 40
Ventures to preach in Moorfields.	42

C H A P. V.

Preaches on Kennington-Common and Blackheath, to prodigious multitudes, who were all attention.	43, 44
Embarks the second time for America, August 1739.	46
Preaches at Philadelphia and New-York, and in several places in Maryland, Virginia, and the Carolinas.	46—49
While making collections for the Orphan-house, hires a place for the reception of the poor children.	50
Begins to build the house, March 1740.	51

C H A P. VI.

Preaches in various places with great apparent success.	53—62
Receives pressing invitations to New England.	62
His reception there.	<i>ibid.</i>
Comes back to Philadelphia, and preaches to several thousands, in a house built for that purpose, since his last departure.	63—66
Returns to England in spring 1741.	67

C H A P. VII.

The people's behaviour towards him greatly changed.	—	—	Page 68
Unwillingly parts from Mr. John and Charles Wesley.	—	—	69
Occasion of building the Tabernacle.			70—72
Is solicited to visit Scotland.	—		72
His parting from Messieurs Erskines.	—		77

C H A P. VIII.

Letters shewing his reception, ministrations, and success, at the principal places in Scotland.			79
At Edinburgh.	—		79—84
At Glasgow.	—		85—87
At Aberdeen.	—		87—91
At Dundee.	—		91—96
At smaller places.	—		98—103
A view of the whole (in notes) from the posthumous papers of a learned gentleman in Scotland.	—	—	96—98

C H A P. IX.

Returns to England, October 1741.	—		104
His marriage at Abergavenny.	—		<i>ibid.</i>
His success at Bristol and London.			104—107
Ventures to preach in Moorfields in the holiday season.	—	—	107
Remarkable success of that hazardous attempt.			108—110

C H A P. X.

Makes a second visit to Scotland, June 1742.			111
The religious concern at Cambuslang, &c.			112—118
Mr. Whitefield's account of it.	—		119—122
			Preaches

Preaches in many towns and villages of Scotland.	Page 123—126
Is alarmed with accounts of the Spaniards landing in Georgia.	— — 127

C H A P. XI.

His labours at London and Bristol, and in Gloucestershire and South Wales, 1743.	129—132
Continues to travel and preach through the country in the months of November and December.	133
The birth and death of his only child.	— 134
Obtains a sentence against certain rioters for abusing the Methodists.	— — 135
Writes his letters to the Bishops, and to the Rev. Mr. Church.	— — 136
Is in danger of being murdered in bed at Plymouth.	— — 138, 139

C H A P. XII.

Embarks the third time for America, August 1744.	— — — 141
Soon after his arrival is brought to the gates of death.	— — — 142
His reception at Boston different from what it was formerly.	— — — 144
Preaches to the officers and soldiers that went against Cape Breton, 1745.	— 147
Religious concern under the ministry of Mr. Gilbert Tennent, among the people of New England; and of Mr. David Brainard among the Indians.	— — 149, 150
In Virginia he is much weakened by a complication of diseases; yet continues to preach as often as he could.	— — 151

C O N T E N T S.

C H A P. XIII.

Goes to Bermudas for the recovery of his health,
and his Journal there. Page 154—172
Takes shipping for England, June 1748—And
when on board retires and corrects his Journals. 172

C H A P. XIV.

On his arrival at London is sent for by Lady
Huntingdon to preach at her house. — 174
Several of the nobility desire to hear him. *ibid.*
Makes a third visit to Scotland. — 175
Debates concerning him in the Synod of Glasgow
and Ayr. — — 176—178
Has thoughts of turning his Orphan-house into a
College, if the Trustees would put the Colony
of Georgia upon a better footing. 179
Corresponds with Mr. Hervey. — 180, 181
Is invited to Leeds by Mr. Wesley's societies
there. — — 182
Has an interview with Dr. Doddridge, Mr. Her-
vey, &c. — — 185
Makes another visit to Scotland, July 1750. 187
After returning to London is seized with a fever,
and inflammation of the lungs. — 188

C H A P. XV.

His first visit to Ireland, May 1751. 190
Returns from Ireland by Glasgow and Edinburgh. 191
Particulars relating to his visits in Scotland; in a
note. — — 192—195
Embarks the fourth time for America, where he
finds the Orphan-house affairs flourishing. 196
Does

C O N T E N T S. xi

Does not stay the summer season in America, on account of his health.	—	Page 196
Is glad to find at his return to England, May 1752, that Georgia was likely to be put upon a better footing.	—	197
Makes another visit to Edinburgh and Glasgow.	—	198
Mr. Hervey and he revise each other's manuscripts.	— — —	200
Erects a large new Tabernacle in London, and opens it.	— —	201

C H A P. XVI.

Preaches at Glasgow against the Play-house there, 1753.	— —	204
His success at Newcastle, Leeds, Oulney, &c.	—	205, 206
Opens the new Tabernacle at Bristol.	—	207
Hastens to London to pay his last respects to Mr. John Wesley, who was thought to be dying.	—	<i>ibid.</i>
Is visited by Mr. Tennent and Mr. Davies from America.	— —	208
March 1754, a fifth voyage to America, by Lisbon, where he stays some weeks.	—	<i>ibid.</i>
His reflections upon the Popish processions, &c.	—	209, 210
Visits the College of New Jersey, and preaches several times before the Synod that met there.	—	211
Has some thoughts of going to the West Indies.	—	212
Receives the agreeable news that a Governor was nominated for Georgia, and his friend Mr. Habersham made Secretary.	—	<i>ibid.</i>

Prejudices

March, 1764, preaches in the places round Boston (the small-pox being in the town) and is delighted with the sight of Mr. Wheelock's Indians. — —	Page 241
Returns from Boston southward through New-York, Philadelphia, Virginia, and Carolina, and arrives at the Orphan-house in December.	242, 243
Prosperous state of affairs there. —	<i>ibid.</i>
Judging that a College was much wanted in Georgia, he returns to England, to apply for a charter, summer 1765. — —	245
Opens Lady Huntingdon's Chapel at Bath.	246

C H A P. XIX.

Invites Mr. Occum an Indian minister to preach at Tottenham-Court Chapel. —	248
Preaches to a numerous company of the nobility at Bath, November 1766. — —	249
Issue of his negotiations about the intended College at Georgia, October 1767. —	251
Makes a collection at the Tabernacle for the Society for promoting Religious Knowledge among the Poor. — —	253
Summer, 1768, once more goes to Edinburgh.	254
Mistress Whitefield dies. — —	<i>ibid.</i>
He opens Lady Huntingdon's Chapel in Wales.	<i>ibid.</i>
Is in a very poor state of health, yet still continues to preach. — —	255
Next summer (1769) preaches more frequently.	<i>ibid.</i>
He opens Lady Huntingdon's Chapel at Tunbridge. — — —	256

In September, embarks the seventh and last time
for America, — — Page 256

C H A P. XX.

Extracts from his Journal before he left the Downs.

257—262

Is very happy to see matters exceeding his most
sanguine expectations at the Orphan-house; and
the colony so greatly increased. — 263

The Governor, Council, and Assembly of Georgia,
express their gratitude to him as a benefactor
to the colony, in the most respectful terms.

263—265

His health grows better; and he preaches almost
every day. — — — 265

Goes to the northern colonies to preach in the
summer season, and proposes to return to his
Orphan-house in winter. — — 266

While preaching daily in New-England, is taken
very ill about the middle of September; but
being recovered continues in the same course,
and hopes to see Georgia about Christmas.

268, 269.

Dies at Newbury-Port, Sabbath morning, Septem-
ber 30, 1770. — — — 270

Mr. Smith's account of his death and funeral.

270—275

Reception of the news at London. — 276, 277

C H A P. XXI.

Description of his person. — 279

Striking parts of his life and character. 280—291

Extracts from his Funeral Sermons preached in Ame-
rica:—by the Rev. Mr. Parsons of Newbury,
Sep-

xvi C O N T E N T S.

September 30; with a letter, giving an account of the interment. —	Page 292—301
Dr. Pemberton's of Boston, Oct. 11. —	302—310
Mr. Ellington's at Savannah, Nov. 11. —	310—317

Extracts from his Funeral Sermons preached in England:—by the Rev. Mr. D. Edwards, November 11. —	317—321
Mr. John Wesley, November 18. —	321—327
Mr. Venn, November 25. —	329—336
Reference to several others. —	<i>ibid.</i>

Extract from the Rev. Mr. Josiah Smith's Sermon upon Mr. Whitefield, in 1740; to shew the uniformity of his conduct from that early period of his ministry till his death. —	339—341
Mr. Newton's manuscript Funeral Sermon. —	341—346

Conclusion referring to other Sermons. —	<i>ibid.</i>
--	--------------

His Will. —	347—355
-------------	---------

Present supply of Tabernacle and Chapel. —	356, 357
--	----------

MEMOIRS OF THE LIFE

OF THE

Rev. Mr. GEORGE WHITEFIELD.

CH A P. I.

*From his Birth, to his going to the University of
Oxford, Anno 1732.*

THIS eminent and pious servant of *Christ*, Mr. *George Whitefield*, was born at *Gloucester*, on the sixteenth day of *December*, O. S. 1714. His father, *Thomas Whitefield*, nephew of the Rev. Mr. *Samuel Whitefield* of *Rockhampton*, in *Gloucestershire* (a), was first bred to the employment of a

(a) The Rev. Mr. *Samuel Whitefield*, great-grandfather of *George*, was born at *Wantage* in *Berkshire*, and was rector of *North Ledyard* in *Wiltshire*. He removed afterwards to *Rockhampton*. He had five daughters, two of whom were married to clergymen, Mr. *Perkins* and Mr. *Lovingham*: And two sons, *Samuel*, who succeeded his father in the cure of *Rockhampton*, and died without issue; and *Andrew*, who was a private gentleman, and lived retired upon his estate. *Andrew* had fourteen children, of whom *Thomas* was the eldest, the father of Mr. *George Whitefield*.

wine merchant in *Bristol*; but afterwards kept an Inn in the city of *Gloucester*. In *Bristol* he married Mistress *Elizabeth Edwards*, who was related to the *Blackwells* and the *Dimours* of that city; by whom he had six sons and one daughter (*b*). Of these, *George* was the youngest, who being bereaved of his father, when only two years old, was regarded by his mother with a peculiar tenderness, and educated with more than ordinary care.

He was early under religious impressions; but the bent of his nature, and the general course of his younger years, as himself acknowledges (*c*) with expressions of shame and self-condemnation, was of a very different kind.

Between the years of twelve and fifteen, he made a good progress in the *Latin Classics*, at the public school: and his eloquence began to appear, even at that early period, in the speeches which he delivered at the annual visitations. It is probable the applause he received on these occasions, con-

(*b*) *Elizabeth*, the daughter, was twice reputably married at *Bristol*. *John*, his son, lies interred with the family in *St. Mary Decrypt Church* in *Gloucester*. *Joseph* died an infant. *Andrew* settled in trade at *Bristol*, and died in the twenty-eighth year of his age. *James* was captain of a ship, and died suddenly at *Bath*. *Thomas* and *Richard* are still living. The father died *December 1716*. The mother continued a widow seven years, and was then married to Mr. *Longden*, an ironmonger in *Gloucester*, by whom she had no issue. She died *December 1751*, in the seventy-first year of her age.

(*c*) See the two first parts of his *Life* at the beginning. Confessions of a like nature, are to be found in the writings of *St. Augustin*.

tributed to his fondness for theatrical amusements: From whence it has been insinuated that he learned his oratory upon the stage. This, however, seems to have no other foundation, than his acting a part sometimes with his fellow-scholars; particularly, in certain dramatic performances prepared for them by their master: For that he was more indebted as an orator to nature, than to art of any kind, must be evident to all persons of discernment who were acquainted with him. Such could not fail to observe, that his eloquence was in a great measure the effect of his genius, and proceeded chiefly from that peculiar assemblage of extraordinary talents with which God had endowed him.

Notwithstanding this, it appears from his conduct, that he either had not yet discovered where his talents lay, or could not find means to qualify himself for entering into any profession where they might be properly exercised: for when he was about fifteen years of age, he declined the pursuit of learning, and talked of getting an education that would better fit him for business. During this period, he still continued to reside with his mother; and as her circumstances were not then so easy as before, he did not scruple to assist her in the business of the tavern. But the prevailing bent of his genius began now strongly to discover itself; for even in this unfavourable situation he composed several sermons, one of which he dedicated to his eldest brother: And

after having visited him at *Bristol*, he came home with a resolution to abandon his present employment, and to turn his thoughts a different way.

After this, being for some time disengaged from every pursuit, and but poorly supported out of his mother's scanty subsistence, he was in no small danger of being utterly ruined by the influence of his former companions: but it pleased God to break the snare, by filling him with an abhorrence of their evil deeds.

About this time, the impressions of religion began again to recover their influence in his breast: And when he was seventeen years of age he received the sacrament of the Lord's Supper. He now became more and more watchful, both over his heart and conversation. He was frequently employed in fasting and prayer; spent much of his time in reading books of devotion; attended public worship twice every day; and so deeply was he engaged in these exercises, that his thoughts were constantly set on the great things of religion.

C H A P. II.

From the Time of his going to the University of Oxford, to his embarking for Georgia, Anno 1737.

WHEN Mr. *Whitefield* arrived at eighteen, he was sent to the university of *Oxford*, where he was again exposed to the society of the wicked: But remembering his former danger and deliverance, by the grace of God, he resisted all their solicitations, and cultivated an acquaintance with the Methodists, as the only persons that seemed to preserve a sense of religion, through the whole of their deportment.

It would be going beyond our purpose to give an account of the rise of Methodism: For this, the reader is referred to the Rev. Mr. *John Wesley's* first Journal. But it may not be improper to notice the spirit of the age, when it first appeared. At that time, serious and practical christianity in *England* was in a very low condition; scriptural, experimental religion, (which in the last century used to be the subject of the sermons and writings of the clergy) was become quite unfashionable; and the only thing insisted on was a defence of the out-works of christianity against the objections of infidels. What was the consequence? The writings of infidels multiplied every day, and infidelity made a rapid progress among persons of every rank, not because they were reasoned into

it by the force of argument, but because they were kept strangers to *Christ* and the power of the Gospel. We have a most affecting description of this, by Bishop *Baker*, whom none will suspect of exaggerating the fact: (d) “ It is come, I know
 “ not how, to be taken for granted, by many
 “ persons, that christianity is not so much as a
 “ subject of inquiry; but that it is, now at
 “ length, discovered to be fictitious; and ac-
 “ cordingly they treat it, as if in the present age,
 “ this were an agreed point among all people of
 “ discernment; and nothing remained but to set
 “ it up as a principal subject of mirth and ridi-
 “ cule; as it were by way of reprisals, for it’s
 “ having so long interrupted the pleasures of the
 “ world.” Such was the state of religion in *Eng-land*, and *Scotland* was greedily swallowing down the poison, when it pleased God to raise up the Methodists, as instruments to revive his work in the midst of abounding impiety, and to bring multitudes who had scarcely a form of godliness, to experience it’s quickening and renewing power.

Happy was it for Mr. *Whitefield*, that there was a Society of Methodists, at that time, in *Oxford*; but especially that he became acquainted with the Rev. Mr. *Charles Wesley*, by whom he was treated with particular kindness. Such benefit did he receive under his ministry, that he always accounted

(d) Preface to his *Analogy*, May 1736.

him his spiritual father. And Mr. *Wesley's* reciprocal affection for him, stands recorded in the verses at the beginning of Mr. *Whitefield's* second and third Journals.

Like the other Methodists, Mr. *Whitefield* now began to live by rule, and to improve every moment of his time to the best advantage. He received the communion every sabbath, visited the sick, and the jail prisoners, and read to the poor. For daring to be thus singularly religious, he soon incurred the displeasure of his fellow-students, and felt the effects of it in their unkind behaviour. In the mean time, he was greatly distressed with melancholy thoughts, which were augmented by excessive bodily austerities. And at last, by reading, and perhaps misunderstanding some mystic writers, he was driven to imagine, that the best method he could take, was to shut himself up in his study, till he had perfectly mortified his own will, and was enabled to do good without any mixture of corrupt motives. He likewise imagined, that he must relinquish external duties, and public worship, and lastly, (which was no small trial and affliction to him) that he must deny himself the pleasure of conversing with his religious friends. In this pitiable state of mind, Mr. *Charles Wesley* found him one day, when he went to see him; apprized him of his danger, if he persisted in that way of life, and recommended to him his brother as a person of greater experience; who readily gave him, from time to time, his friendly

advice. Soon after this, however, he carried his abstinence and fasting to such an extreme, that his body was so emaciated, and feeble, that he could hardly walk up stairs. His tutor therefore thought proper to call a physician, and it appeared by the event, he had rightly judged in doing so: for it pleased God to make the physician's care and medicines successful to his recovery.

His bodily health being restored, his soul was likewise filled with peace and joy in believing on the Son of God. This joy was so great for some time, that go where he would, he could not help praising God continually in his heart, and with some difficulty restrained himself from doing it aloud. As he was urged to go into the country for confirming his health, he returned to his native air at *Gloucester*, where (his mind being now happily enlightened) he preferred the sacred writings to all other books, and read them with constant prayer; in which exercise he found unspeakable delight and benefit. But inclination conspired with duty, to hinder him from confining his religion to himself: Having a heart formed for society and friendship, he could not think of shutting himself up in his closet; but made it his business to converse with young persons, about his own time of life, in order to awaken them to a sense of religion. God was pleased soon to give success to his endeavours this way; for several of them joined with him, and notwithstanding the contempt they knew it would bring upon them,

them, met together from time to time for religious exercises. He also there read to some poor people in the town, twice or thrice a week, and read and prayed with the prisoners in the county gaol every day.

Being now about twenty-one years of age, he was sent for by Doctor *Benson*, Bishop of *Gloucester*; who told him, That though he had purposed to ordain none under three-and-twenty, yet he should reckon it his duty to ordain him whenever he applied. Upon which, at the earnest persuasion of his friends, he prepared for taking orders.

His behaviour on this occasion was very exemplary. He first studied the Thirty-nine Articles, that he might be satisfied of their being agreeable to Scripture. Then, he examined himself by the qualifications of a minister mentioned in the New Testament, and by the questions that he knew were to be put to him at his ordination. On the *Saturday*, he was much in prayer for himself and those who were to be ordained with him. On the morning of his ordination, (which was at *Gloucester*, *Sunday*, *June 20, 1736*) he rose early, and again read, with prayer, *St. Paul's Epistles to Timothy*, and after his ordination, went to the Lord's Table.

The *Sunday* following, he preached his Sermon on *The Necessity and Benefit of Religious Society*, to a very crowded auditory; and that same week he set out for *Oxford*, whither he inclined to go,

rather than to the parish which the Bishop would have given him; because it was the place where he might best prosecute his studies, and where he hoped his labours might be most useful (*e*). Soon after this, he was invited to officiate at the chapel of the Tower of *London*. The first time he preached in *London*, was *August* 1736, at *Bishopsgate* Church. Having a very young look, the people were surpris'd at his appearance, and seem'd to sneer as he went up to the pulpit; but they had not heard him long, when their contempt was turned into esteem, and their smiles into grave attention. He continued at the Tower two months, preaching, catechising, and visiting the soldiers; and several serious young men came to hear his

(*e*) “ Last *Sunday* in the afternoon, I preached my
 “ first Sermon in the church where I was baptized, and
 “ also first received the Sacrament of the Lord’s Supper.
 “ Curiosity drew a large congregation together. The
 “ sight, at first, a little awed me. But I was comfort-
 “ ed with a heart-felt sense of the Divine Presence:
 “ And soon found the advantage of having been ac-
 “ customed to public speaking, when a boy at school;
 “ and of exhorting and teaching the prisoners, and
 “ poor people at their private houses, whilst at the uni-
 “ versity. By these means, I was kept from being
 “ daunted over much. As I proceeded, I perceived the
 “ fire kindled, till at last, tho’ so young, and amidst a
 “ crowd of those who knew me in my childish days, I
 “ trust, I was enabled to speak with some degree of
 “ Gospel authority. Some few mocked; but most for the
 “ present seem’d struck: and I have since heard, that
 “ a complaint had been made to the Bishop, that I drove
 “ fifteen mad, the first sermon. The worthy prelate,
 “ as I am inform’d, wish’d that the madness might not
 “ be forgotten, before next *Sunday*.” Letter XVI.

morning

morning discourses on the Lord's-day. In the mean time, the letters which the Rev. Messieurs *Wesleys* and *Ingham* wrote home from *Georgia*, made him long to go and preach the Gospel in those parts; yet he waited till Providence should make his way more clear, and returning to *Oxford*, he found himself very happy in his former employments, and had much pleasure in reading *Henry's Commentary on the Bible*, and in the company of some religious young men, who met together in his chamber every day.

In *November* 1736, he was again called from *Oxford*, to minister at *Dummer* in *Hampshire*. This was a new sphere of action among poor illiterate people; but he was soon reconciled to it, and thought he reaped no small profit by conversing with them. Nevertheless, he continued his studies with unwearied application: Dividing the day into three parts; eight hours for sleep and meals, eight for public prayers, catechising and visiting; and eight for study and retirement. During his stay here, he was invited to a very profitable curacy in *London*; but did not accept of it, as he was still intent upon going abroad. Providence, at length, seemed to open a door to him; for he received letters, containing what he thought to be an invitation, to go to *Georgia*, from Mr. *John Wesley*, whose brother came over about this time to procure more labourers. It is easy to judge, how readily this proposal would be embraced: and now that he thought himself clearly called,
(many

(many things concurring to make his stay at home less necessary) he set his affairs in order, and in *January 1737*, went to take leave of his friends in *Gloucester* and *Bristol*. At *Gloucester*, the congregations when he preached, were very large, and very serious. At *Bristol*, many persons were forced to return from the churches where he was invited to preach, for want of room. He went also to *Bath*, where he was kindly received, and preached twice. But he did not stay long at any of these places, being obliged to go to *Oxford* about the latter end of *February*; from whence he came up to *London*, to wait upon General *Oglethorp* and the Trustees for *Georgia*. He was soon introduced to the Archbishop of *Canterbury*, and the Bishop of *London*, who both approved of his going abroad. While he continued at *London*, waiting for General *Oglethorp*, he preached more frequently than he had done before, and greater numbers of people flocked to hear him. But finding that the General was not likely to sail for some time; and being under particular obligations to the Rev. Mr. *Sampson Harris*, minister at *Stonehouse* in *Gloucestershire*, he went at his request, to supply his charge, till he should dispatch some affairs in *London*. There he was very happy in his public ministrations, but especially in his retirements, which he used afterwards to reflect upon with great satisfaction (*f*). On Mr. *Harris's*

(*f*) See Letter XXI.

return,

return, he left *Stonehouse*, and upon repeated invitations went a second time to *Bristol*, where he preached as usual about five times a week. Here the multitudes of his hearers still increased (g). He was attended by persons of all ranks and denominations; private religious societies were erected; a collection for the poor prisoners in *Newgate*, was made twice or thrice a week; and large encouragement was offered to him, if he would not go abroad.—During his stay at *Bristol*, which was from the end of *May* to the twenty-first of *June*, he paid a second short visit to *Bath*, where the people crowded, and were seriously affected as at *Bristol*, and no less than 160*l.* was collected for the poor of *Georgia*.

June 21, he preached his farewell-sermon at *Bristol*; and towards the end of the discourse, when he came to tell them, “it might be they would see him no more,” the whole congregation was exceedingly affected; high and low, young and old, burst into a flood of tears. Multitudes, after sermon, followed him home weeping; and the next day he was employed from seven in the morning till midnight, in talking and giving advices to those who came to him, about the concerns of their souls and salvation.

(g) “Some hung upon the rails, others climbed up the leads of the church, and all together made the church itself so hot, with their breath, that the steam would fall from the pillars like drops of rain.” *Ibid.*

From *Bristol* he went to *Gloucester*, and preached to a very crowded auditory ; and after staying a few days went on to *Oxford*, where he had an agreeable interview with the other Methodists, and came to *London* about the end of *August*.

Here he was invited to preach and assist in administering the sacrament in a great many churches. The congregations continually increased ; and generally on the Lord's-days, he used to preach four times to very large and very much affected auditories, and to walk ten or twelve miles in going to the different churches. His friends began to be afraid he would hurt himself : but he used to say, " He found, by experience, the more he did, the more he might do for God."

His name was now put into the news-papers, (though without his consent or knowledge) as a young gentleman going volunteer to *Georgia*, who was to preach before the societies at their general quarterly meeting. This stirred up the people's curiosity more and more. He preached on that occasion, his sermon on *Early Piety*, which was printed at the request of the societies. After this, for near three months successively, there was no end of people's flocking to hear him, and the managers of the charity-schools were continually applying to him to preach (*b*) for the benefit of the children ; for that purpose they procured the liberty of the churches on other days of the week

(*b*) See Letter XXVIII.

besides

besides the Lord's-day; and yet thousands went away from the largest churches, not being able to get in. The congregations were all attention, and seemed to hear as for eternity. He preached generally nine times a week, and often administered the sacrament early on the Lord's-day morning, when you might see the streets filled with people going to church with lanthorns in their hands, and hear them conversing about the things of God.

As his popularity increased, opposition increased proportionably. Some of the clergy became angry; two of them sent for him, and told him, they would not let him preach in their pulpits any more, unless he renounced that part of the preface of his sermon *on Regeneration*, (lately published) wherein he wished "that his brethren would entertain
" their auditories oftener with discourses upon the
" new-birth." Probably some of them were irritated the more, by his free conversation with many of the serious Dissenters, who invited him to their houses, and repeatedly told him, "That
" if the doctrines of the new-birth, and justification by faith, were preached powerfully in the
" churches, there would be few Dissenters in *England*." Nor was he without opposition even from some of his friends. But under these discouragements, he had great comfort in meeting every evening with a band of religious intimates, to spend an hour in prayer, for the advancement of the gospel, and for all their acquaintance, so far as they knew their circumstances. In this he had un-
common,

common satisfaction : once he spent a whole night with them in prayer and praise ; and sometimes at midnight, after he had been quite wearied with the labours of the day, he found his strength renewed in this exercise, which made him compose his sermon *upon Intercession*.

The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wishful looks. But above all, it was hardest for him to part with his weeping friends at *St. Dunstan's*, where he helped to administer the sacrament to them, after spending the night before in prayer : This parting was to him almost insupportable.

C H A P. III.

From the Time of his embarking for Georgia, to his re-embarking for England, 1738.

IN the latter end of *December, 1737*, he embarked for *Georgia*. (i) This was to him a new, and at first appearance, a very unpromising scene. The ship was full of soldiers, and there were near twenty women among them. The captains, both of the soldiers and sailors, with the surgeon, and a young cadet, gave him soon to understand, that they looked upon him as an impostor, and for a while treated him as such. The first Lord's-day, one of them played on the hautboy, and nothing was to be seen but cards, and little heard, but cursing and blasphemy. This was a very disagreeable situation; but it is worth while to observe, with what prudence he was helped to behave among them, and how God was pleased to bless his patient and persevering endeavours to do them good.

He began with the officers in the cabin, in the way of mild and gentle reproof; but this had lit-

(i) Here begins a manuscript of Mr. *Whitefield's*, from which several passages are taken in the following account. It is referred to by M. S.

the effect (k). He therefore tried what might be done between decks, among the soldiers. And though the place was not very commodious, he read prayers and expounded twice a day. At first he could not see any fruit of his labour, yet it was encouraging to find it so kindly received by his new red-coat parishioners, (as he calls them) many of whom submitted chearfully to be catechised about the lessons they had heard expounded.

In this situation things continued for some time. But all this while, he had no place for retirement, and there was no divine service in the great cabin, both which he greatly desired. At last he obtained his wish: one day finding the ship captain a little inclined to favour him, he asked him to suffer him now and then to retire into the round-house, where the captain slept, and offered him money for the loan of it. The captain would not take the money, but readily granted his request. Soon afterwards, the military captain, having invited him to a dish of coffee, he took the liberty to tell him, “ That though he was a volunteer on board, yet
“ as he was on board, he looked upon himself as
“ his chaplain, and as such, he thought it a little
“ odd, to pray and preach to the servants, and

(k) “ I could do no more for a season, than whilst I
“ was writing, now and then turn my head by way of
“ reproof, to a Lieutenant of the soldiers, who swore as
“ though he was born of a swearing constitution. Now
“ and then, he would take the hint, return my nod
“ with a, ‘ Doctor, I ask your pardon,’ and then to his
“ cards and swearing again.” M. S.

“ not to the master ;” and added withal, “ That if he thought proper, he would make use of a short collect now and then, to him, and the other gentlemen in the great cabin.” After pausing a while, and shaking his head, he answered, “ I think we may, when we have nothing else to do.” This awkward hint was all he got for the present ; yet he was encouraged thereby to hope, that the desired point would be soon gained.

They were detained in the *Downs*, by contrary winds, for near a month ; the soldiers on board became by this time more and more civilized, and the people at *Deal* heard him gladly. There he preached thrice, at the invitation of the ministers, and often expounded in the house where he lodged. This work was very delightful to him ; but he was suddenly called away by a fair wind, about the end of *January*, 1738, just after he had preached in *Upper-Deal* church.

Being returned to the ship, he began to comfort himself with some promising appearances of doing good in the great cabin. As he had no better place, he generally every night retired with his friend *Mr. Habersham*, and his brother, and two servants, behind the round-house, for prayer and other religious exercises. Sometimes, he perceived Captain *Whiting* was hearkening within. One day, finding on the Captain’s pillow the *Independent Whig*, he exchanged it for a book entitled, *The Self-Deceiver*. Next morning the Captain

came smiling, and enquired who made that exchange; Mr. *Whitefield* confessed the charge, and begged his acceptance of the book, which he said he had read, and liked very well. From thenceforward, a visible alteration was seen in him. The other Captain also, about the same time, met him as he was coming from between decks, and desired, "that they might have public service and "expounding twice a-day in the great cabin."

In about a fortnight, they reached *Gibraltar*, whither they were bound to take in some more foldiers. There, one Major *Sinclair* had been so kind as to provide a lodging for him unasked, who, with the other military gentlemen, even Governor *Sabine*, and general *Columbine*, received him most courteously. Being apprehensive, that at a public military table, he might be more than hospitably entertained, by way of prevention, he begged leave to remind his Excellency of an observation made in the book of *Esther*, on the court of the great *Abasuerus*, "That none did "compel." He took the hint, and genteely replied, "That no compulsion of any kind should "be used at his table." And every thing was carried on with great decorum. The officers attended at public worship with order and gravity; the ministers also behaved with great civility; and all concurred to give him invitations to preach, which he did twice or thrice in the week; (1) and
in

(1) "Strange and unusual was the scene, both with
"respect to the place and people. The adjacent pro-
"montories,

in the evenings and mornings, when not on board, he expounded, conversed and prayed with a religious society of soldiers, who had liberty from the Governor to assemble at any time in the church. His evening expositions were attended, not only by the soldiers, but by officers, ministers and towns-people; and from all that could be judged, his labours were not without the divine blessing.

Finding another society of religious soldiers there, belonging to the Church of *Scotland*, he sent them, as well as the former, some proper books, talked with several of them, and endeavoured to unite both societies together; urging on them the necessity of a catholic, disinterested love, and of joining in prayer for the advancement of the kingdom of *Christ*. This exhortation also, by the blessing of God, had a good effect; and two or three of the latter society being draughted out for *Georgia*, desired leave to go in the ship with Mr. *Whitefield*, which was readily allowed them.

Before the embarkation of the soldiers, by the General's consent, he gave them a parting discourse in the church. And after embarkation, from time to time, as the weather permitted, he preached to

“ montories, and the largeness of the rock of *Gibraltar*,
“ helped me to enlarge my ideas of Him, who *in his*
“ *strength setteth fast the mountains, and is girded about with*
“ *power*. And the place being, as it were, a public
“ rendezvous of all nations, I thought I saw the world
“ in epitome,” *M. S.*

them on board their respective ships (*m*). Colonel *Cockran*, who commanded, was extremely civil : and soon after their setting sail, there was such a change upon Captain *Mackay*, that he desired Mr. *Whitefield* would not give himself the trouble of expounding and praying in the cabin, and between decks ; for he would order a drum to be beat morning and evening, and himself would attend with the soldiers on the deck. This produced a very agreeable alteration ; they were now as regular as in a church. Mr. *Whitefield* preached with a captain on each side of him, and soldiers all around ; and the two other ships companies, being now in the trade winds, drew near, and joined in the worship of God. The great cabin was now become a *Bethel* ; both Captains were daily more and more affected ; and a crucified Saviour, and the things pertaining to the kingdom of God, were the usual topics of their conversation. Once, after public sermon, Captain *Mackay* desired the soldiers to stop, whilst he informed them, that to his great shame, he had been a notorious swearer himself, but by the instrumentality of that gentleman, pointing to Mr. *Whitefield*, he had now left it off, and exhorted them, for *Christ's* sake, that they would go and do likewise. The children

(*m*) He not only preached to them ; but gave them notice, that he intended speaking to them, one by one, to see what account they could give of their faith.—*Ibid.* At this time he began his “ Observations on select Passages of Scripture turned into Catechetical Questions,” printed in Vol. IV. of his Works.

were

were catechised; there was a reformation throughout the whole soldiery. The women cried, “What
“ a change in our Captain.” The bad books and packs of cards, which Mr. *Whitefield* exchanged for bibles, and other religious books, (abundance of which were given him to disperse by the *Society for promoting Christian Knowledge*) were now thrown over board; and a fever, that prevailed in general through the whole ship, helped to make the impressions sink deeper. For many days and nights, he visited betwixt twenty and thirty sick persons, crawling between decks upon his knees, administering medicines or cordials to them, and such advice as seemed suitable to their circumstances. The sailors did not escape the fever; Captain *Whiting* gladly went with them to visit them. One of them in particular, who had been a most notorious scoffer, sent for him in a bitter agony, crying out upon and lamenting his wicked life. The Cadet, who was a cabin passenger, being also seized, was wounded deeply, told Mr. *Whitefield* the history of his life, and informed Captain *Mackay* of his desire to leave the army, and to return to his original intention (having had an university education) of devoting himself to the service of the church of God. Mr. *Whitefield* himself was also seized, but by the blessing of God, he soon recovered, and was strong enough, in about a week, to come out to the burial of the Cook of the ship, who had boasted, “That he
“ would be wicked till two years before he died,

“ and then he would be good.” But he was suddenly taken ill, and died in about six hours (*n*).

It was the beginning of *May*, when they drew near to land. After preaching his farewell-fermon, he arrived at the parsonage-house at *Savannah*, *May* 7, 1738, about four months after his first embarkation at *Deptford*.

Upon this voyage (many years after) he made the following reflection : “ A long, and, I trust, “ not altogether unprofitable voyage. What shall “ I render to the Lord for all his mercies? Besides being strengthened to go through my public work, I was enabled to write letters, and compose sermons, as though I had been on land. Even at this distance of time, the remembrance of the happy hours I enjoyed in religious exercises on the deck, is refreshing to my soul. And though nature sometimes relented at being taken from my friends, and little usual inconveniencies of a sea-life; yet, a consciousness that I had in view the glory of God, and the good of souls, from time to time afforded me unspeakable satisfaction (*o*).”

One Mr. *Delamot*, who had gone volunteer with Mr. *John Wesley*, and was left behind by him as schoolmaster at *Savannah*, received Mr. *Whitefield* at the parsonage-house, which he found much

(*n*) “ This was the only adult, except a foldier (who had killed himself at *Gibraltar* by perpetual drinking) that died out of all that were on board.” *M. S.*

(*o*) *M. S.*

better

better than expectation. Here some serious persons, the fruits of Mr. *Wesley's* ministry, soon came to see him. On the morrow he read prayers, and expounded in the court-house, and waited upon the magistrates; but being taken ill, he was confined for above a week with a fever and ague.

When he was recovered, and able to look about him, he found every thing bore the aspect of an infant colony: and, what was more discouraging still, he saw it was likely to continue so, by the very nature of its constitution. “The people
“ (says he) were denied the use both of rum and
“ slaves. The lands were allotted them, accord-
“ ing to a particular plan, whether good or bad;
“ and the female heirs prohibited from inheriting.
“ So that in reality, to place people there on such
“ a footing, was little better than to tye their legs
“ and bid them walk. The scheme was well
“ meant at home; but, as too many years expe-
“ rience evidently proved, was absolutely imprac-
“ ticable in so hot a country abroad. However,
“ that rendered what I had brought over from my
“ friends, more acceptable to the poor inhabi-
“ tants, and gave me an ocular demonstration,
“ which was what I wanted, when the hint was
“ given (p) of the great necessity and promising

(p) “It was first proposed to me by my dear friend
“ Mr. *Charles Wesley*, who, with General *Oglethorpe*, had
“ concerted a scheme for carrying on such a design, be-
“ fore I had any thoughts of going abroad myself.”
Vol. III. p. 463.

“ utility of a future orphan-house, which I now
 “ determined, by the divine assistance, to set about
 “ in earnest. The *Saltzburghers* at *Ebenezer*, I
 “ found had one; and having heard and read of
 “ what Professor *Franck* had done in that way in
 “ *Germany*, I confidently hoped that something of
 “ the like nature might be owned, and succeeded
 “ in *Georgia*. Many poor orphans were there al-
 “ ready, and the number was likely soon to in-
 “ crease.

“ As opportunity offered, I visited *Frederica*, and
 “ the adjacent villages, and often admired, con-
 “ sidering the circumstances and disposition of the
 “ first settlers, that so much was really done.
 “ The settlers were chiefly broken and decayed
 “ tradesmen from *London* and other parts of *Eng-*
 “ *land*; and several *Scotch* adventurers; some
 “ highlanders, who had a worthy minister, named
 “ *Macleod*; a few *Moravians*; and the *Saltz-*
 “ *burghers*, who were by far the most industrious
 “ of the whole. With the worthy ministers of
 “ *Ebenezer*, Messrs. *Grenaw* and *Boltzius*, I con-
 “ tracted an intimacy. Many praying people
 “ were in the congregation, which, with the con-
 “ sideration that so many charitable people in *Eng-*
 “ *land* had been stirred up to contribute to *Georgia*,
 “ and such faithful labourers as Messrs. *Wesleys*
 “ and *Ingham* had been sent, gave me great hopes,
 “ that, unpromising as the aspect at present might
 “ be, the colony might emerge in time out of its
 “ infant state. Some small advances Mr. *Ingham*
 “ had

“ had made towards converting the *Indians*, who
“ were at a small settlement about four miles from
“ *Savannah*. He went and lived among them for
“ a few months, and began to compose an *Indian*
“ grammar; but he was soon called away to *Eng-*
“ *land*; and the *Indians* (who were only some
“ run-away *Creeks*) were in a few years scattered
“ or dead. Mr. *Charles Wesley* had chiefly acted
“ as secretary to General *Oglethorpe*, but he soon
“ also went to *England* to engage more labourers;
“ and not long after, his brother, Mr. *John Wesley*,
“ having met with unworthy treatment, both at
“ *Frederica* and *Georgia*, soon followed. All this
“ I was apprized of, but think it most prudent
“ not to repeat grievances. Through divine
“ mercy, I met with respectful treatment from
“ magistrates, officers, and people. The first I
“ visited now and then, the others, besides preach-
“ ing twice a day, and four times of a Lord’s-day,
“ I visited from house to house: I was, in general,
“ most cordially received; but from time to time
“ found, that ‘ *Cælum non animum mutant, qui*
“ *trans mare currunt* :’ Though lowered in their
“ circumstances, a sense of what they formerly
“ were in their native country, remained. It was
“ plain to be seen, that coming over was not so
“ much out of choice, as constraint: choosing ra-
“ ther to be poor in an unknown country abroad,
“ than beholden to relations, or live among those
“ who knew them in more affluent circumstances
“ at home. Among some of these, the event
“ how-

“ however, proved, that the word took effectual
 “ root. I was really happy in my little foreign
 “ cure, and could have cheerfully remained among
 “ them, had I not been obliged to return to
 “ *England*, to receive priest’s orders, and make a
 “ beginning towards laying a foundation to the
 “ Orphan-house.—And thus the place I intended
 “ to hide myself in, became, through my being
 “ obliged to return for these purposes, a means
 “ of increasing that popularity which was already
 “ begun, but which by me was absolutely un-
 “ foreseen, and as absolutely undesigned (q).”

About the middle of *August*, having settled one that came with him as schoolmaster in a neighbouring village, and left his friend Mr. *Habergham* at *Savannah*, after an affectionate parting with his flock, he set out for *Charlestown*, in *South-Carolina*.

Here he paid his first visit to Commissary *Garden*, and at his entreaty preached the next *Sunday* morning and evening, in a grand church resembling one of the new churches in *London*. The inhabitants seemed at his first coming up to despise his youth ; but their countenances were altered before worship was over. Mr. *Garden*

(q) “ During my stay there, the weather was most
 “ intensely hot, sometimes burning me almost through
 “ my shoes. Seeing others do it who were as unable,
 “ I determined to enure myself to hardiness, by lying
 “ constantly on the ground ; which by use, I found to
 “ be so far from being a hardship, that afterwards it
 “ became so, to lie on a bed.” *M. S.*

thanked

thanked him most cordially, and apprized him of the ill treatment Mr. *Wesley* had met with in *Georgia*, and assured him, that were the same arbitrary proceedings to commence against him, he would defend him with his life and fortune. He also said something about the colony of *Georgia* that much encouraged him, as if he thought its flourishing was not very far off; and that *Charlestown* was fifteen times bigger now, than when he (*Mr. Garden*) first came there.

C H A P. IV.

*From his embarking at Charlestown for London,
to his preaching first in Moorfields, 1739.*

SEPTEMBER 6, 1738, Mr. *Whitefield* embarked in a ship bound from *Charles-Town* to *London*. They had a very uncomfortable passage. For near a fortnight, they were beat about not far from the bar; they were soon reduced to an allowance of water; and the ship itself was quite out of repair. They were also very poorly off for provisions. When they were about a third part of their passage, they met with a *Jamaica* man who had plenty of every thing. He sent for Mr. *Whitefield* on board, and offered him a most commodious birth; but he did not think it right to leave his ship-mates in distress, and therefore returned to his own ship, with such things as they were pleased to give him. The remaining part of the voyage was still more perilous. The only thing comfortable, was, that in the midst of these trials, deep impressions were made on some that were on board. All constantly attended public worship twice, and some thrice a day. Once the Captain cried out, "Lord, break this hard heart of mine." Others were impressed: particular-
ly

ly one Captain *Gladman*, a passenger, on whom a great change was wrought, and afterwards, at his own earnest request, became Mr. *Whitefield's* fellow-traveller. At length, after nine weeks tossing and beating to and fro, they found themselves in *Limerick* harbour (r).

At *Limerick*, Bishop *Burrough* received him very kindly, and engaged him to preach in the cathedral, the good effects of which he heard of many years after. From thence he went to *Dublin*, where he preached, and was courteously received by Dr. *Delany*, Bishop *Rundel*, and Archbishop *Bolton*, who had heard of him from a gentleman of *Gibraltar*. And after a passage of twenty-four hours from *Dublin*, he arrived at *Park-gate*, *Thursday*, *November* 30, preached twice on the Lord's-day at *Manchester*, and came to *London* the *Friday* following, *December* 8.

Here, he had a conference with the *Moravian* brethren, who were lately come to *London*; and tho' he could not directly fall in with their way of expressing themselves, yet he heartily agreed with them in the old Protestant Doctrine of Justification in the sight of God, by Faith alone in the imputed righteousness of *Christ*; and was not a little

(r) “ I wish I could never forget what I felt, when
“ water, and other provisions, were brought us from
“ ashore. One Mr. *Mac Mahon*, a country gentleman,
“ came from his seat at midnight, on purpose to relieve
“ us, and most kindly invited me, tho' unknown, to
“ his house, to stay as long as I pleased.” M. S. and
Journals.

delighted

delighted to find a great increase of the work of God, both as to light and love, doctrine and practice, through the instrumentality of Mr. Charles, and especially of Mr. John Wesley.

Some of the clergy now began to shew their displeasure more and more; so that in two days time, five churches were denied him. And tho' the Archbishop of *Canterbury*, and the Bishop of *London*, both received him civilly, it was but coldly: And the latter enquired, "Whether his Journals were not a little tinged with enthusiasm?" He replied, That they were written only for himself, and private friends, and were published entirely without his consent, or knowledge, or so much as his consent being asked at all (s).

The

(s) It was certainly wrong to publish them, without his consent and revial; otherwise, the publication of them was a very proper way to prevent the misrepresentation of facts, either by calumny and detraction on the one hand, or by exaggeration on the other. And it is a great pity he did not continue them. They would have been the best possible memoirs of his life. But we see how the offence given by, or taken at, some passages, might help to determine him "to proceed (as he afterwards says) in a more compendious way." The Journals were, indeed, mostly written amidst his incessant labours in preaching, travelling, and writing a multitude of letters. And the whole was told with that unguarded simplicity, which tho' it charms the candid, and disposes them to forgive or overlook many things, yet gives frequent handle to the critical and severe. It must also be owned, that his unsuspecting honesty made him sometimes receive, with too little caution, the characters of persons and societies, from those whom he took to be friends of religion, and who, perhaps, were really

The Trustees for the Colony of *Georgia* received him more cordially, were pleased to express their satisfaction at the accounts sent them of his conduct, during his stay in the Colony; and being requested, by letters sent unknown to him, from the Magistrates and Inhabitants, they most willingly presented him to the Living of *Savannah*, (though he insisted upon having no salary) and as readily granted him five hundred acres of land, whereon to erect an Orphan-house; to collect money for which, together with taking Priest's Orders, were the chief motives of his returning to *England* so soon.

Near a month elapsed, before a board sat to make him these returns. But during that interval, he was not idle. He and his brethren went

really so, but were misinformed. Being therefore convinced, upon second thoughts, that both his Journals, and the two first parts of his Life, needed correction, he promised a new edition of them, which he accordingly published in 1756. And in the preface he ingenuously acknowledges, that upon a review, he had found "many mistakes, (which are now rectified) and many " passages that were justly exceptionable" (which are now erased.) And in a note, upon *September 24, 1740*, he says, "In my former Journal, taking things by " hearsay too much, I spoke and wrote too rashly, both " of the Colleges and Ministers of *New England*; for " which, as I have already done when at *Boston* last, " from the pulpit, I take this opportunity of asking " public pardon from the press. It was rash and un- " charitable, and though well-meant, I fear, did hurt." But these corrections, while they shew the author's candour and humility, do not affect the history of his extraordinary labours and success in the work of the Gospel.

on in their usual course, taking hold of every opportunity of doing good, and preaching occasionally as churches were allowed them (*t*). And tho' the church-wardens and clergy were averse, yet the common people were rather more eager than ever. But what surprized him most was, to see many of the heads and members of the *London* Societies, (who, by the accounts given by Dr. *Woodward* and *Horneck* (*u*), he thought were founded on a good bottom) make such virulent opposition. However, numbers of them were of another mind, and other Societies were soon formed in various parts of the town. A large room in *Fetter-lane* was the general place of rendezvous, where they had frequent meetings, and great satisfaction in social prayer (*x*). At the same time, in the churches that were open, the people crowded, and were affected more than ever. And he and his brethren were so much engaged, that for some

(*t*) “ God gave us a most pleasant Gospel *Christmas* season, and such a happy beginning of a New Year, as I had never seen before.” M. S.

(*u*) See Dr. *Woodward's* Account of the Rise and Progress of the Religious Societies in the City of *London*, &c.

(*x*) ‘ It was a Pentecost season indeed. Some times whole nights were spent in prayer. Often have we been filled as with new wine. And often have I seen them overwhelmed with the Divine Presence, and cry out, “ Will God, indeed, dwell with men upon earth ! How dreadful is this place ! This is no other than the house of God, and the gate of Heaven ! ” M. S.

days

days he could walk, and preach, and visit Societies with very little sleep, and religious exercises seemed to be their meat and drink.

January 11, 1739, he set out for *Oxford*, to receive Priest's Orders from his good friend Bishop *Benfon*, which he did the next Lord's-day; and having preached and administered the Sacrament at the Castle, and preached again in the afternoon, to a crowded congregation, he returned to *London, January 15.*

As he had collected so much for the Charity-schools last year, he reasonably supposed that the pulpits would not be denied him for the use of the *Georgia* Orphan-house this year. But the religious concern advancing, and spreading more and more, opposition also increased. A pamphlet was published against his sermon, *On Regeneration*. Several Clergymen made strong objections against him and his brethren, for expounding in societies; and some people were threatened with prosecution by their parish ministers, for suffering them to expound in their houses. Yet this did not discourage either preachers or hearers. The more they were opposed, the more they were strengthened. New awakenings were heard of in various parts; and, "What shall I do to be saved?" was the repeated question of every day.

All the pulpits were not as yet shut up: Two or three churches were allowed him to preach in, and to collect for the *Georgia* Orphans, and for erecting a church for the poor *Saltzburghers* at

Ebenczer. One Mr. *Broughton* behaved nobly on this occasion. Application being made to him, to deny Mr. *Whitefield* his pulpit, he answered, "Having got the Lectureship of St. *Helen's* by Mr. *Whitefield's* influence; if he insists upon it, he shall have my pulpit." Mr. *Whitefield* did insist upon it, but (Mr. *Broughton* losing the Lectureship) he afterwards blamed himself much for his conduct.

In *Bristol* he had the use of the churches for two or three *Sundays*, but soon found they would not be open very long. The Dean was not at home: The Chancellor threatened to silence and suspend him. In about a fortnight every door was shut, except *Newgate*, where he preached, and collected for the poor prisoners, and where people thronged, and were much impressed; but this place, also, was soon shut against him, by orders from the Mayor.

Before his first embarkation for *Georgia*, when he talked of going abroad, numbers in *Bristol* used to reply, "What need of going abroad? Have we not *Indians* enough at home? If you have a mind to convert *Indians*, there are colliers enough in *Kingswood*. And before he left *London*, whilst preaching at *Bermondsey* Church, and seeing so many thousands that could not come in, he had a strong inclination to go out and preach to them (though he then used notes) upon one of the tombstones in the church-yard. And this he mentioned to some friends, who looked upon the motion,

at first, very unfavourably; yet were willing to take it into farther consideration. At *Bristol* he thought he had a clear call to try this method. The colliers, he had heard, were very rude, and very numerous; so uncultivated, that no body cared to go among them; neither had they any place of worship; and often, when provoked, they were a terror to the whole city of *Bristol*. He therefore looked upon the civilizing of these people; and much more, the bringing of them to the profession and practice of christianity, as a matter of great importance (y). After much prayer, and many struggles with himself, he one day went to *Hannam* Mount, and standing upon a hill, began to preach to about a hundred colliers, upon *Matt. v. 1, 2, 3*. This soon took air. At the second and third time the numbers greatly increased, till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness, many of these despised outcasts, who had never been in a church in their lives, received the word, is above description. “ Having (as he writes) no righteousness of their own to renounce, they were “ glad to hear of a *Jesus* who was a friend to publicans, and came not to call the righteous, but “ sinners to repentance. The first discovery of

(y) “ I thought it might be doing the service of my
“ Creator, who had a mountain for his pulpit, and the
“ heavens for his sounding board; and who, when his
“ Gospel was refused by the *Jews*, sent his servants
“ into the highways and hedges.” M. S.

“ their being affected, was to see the white gut-
 “ ters made by their tears, which plentifully fell
 “ down their black cheeks, as they came out of
 “ their coal pits. Hundreds and hundreds of
 “ them were soon brought under deep con-
 “ victions, which (as the event proved) hap-
 “ pily ended in a sound and thorough conver-
 “ sion. The change was visible to all, though
 “ numbers chose to impute it to any thing, rather
 “ than the finger of God. As the scene was
 “ quite new, and I had just began to be an ex-
 “ tempore preacher, it often occasioned many in-
 “ ward conflicts. Sometimes, when twenty thou-
 “ sand people were before me, I had not, in my
 “ own apprehension, a word to say, either to
 “ God or them. But I was never totally desert-
 “ ed, and frequently (for to deny it would be
 “ lying against God) so assisted, that I knew by
 “ happy experience, what our Lord meant by
 “ saying, ‘ out of his belly shall flow rivers of
 “ living water.’ The open firmament above me,
 “ the prospect of the adjacent fields, with the
 “ sight of thousands and thousands, some in
 “ coaches, some on horseback, and some in the
 “ trees, and at times all affected and drenched in
 “ tears together, to which sometimes was added
 “ the solemnity of the approaching evening,
 “ was almost too much for, and quite overcame
 “ me (z).”

Besides the colliers, and thousands from neigh-
 bouring villages, persons of all ranks flocked

(z) M. S.

daily

daily out of *Bristol*. And he was soon invited to preach, by some of the better sort, in a large bowling-green in the city itself. Many indeed sneered, to see a stripling, with a gown, mount a table, upon what they called unconsecrated ground. And for once, or twice, it excited the contempt and laughter of the higher rank, who formerly were his admirers, when he preached in the churches. But God enabled him to stand the laugh, and to preach the Gospel of *Christ* with earnestness and constancy; and was pleased to attend it with his blessing. From all quarters, people flocked under great concern about their souls. Sometimes he was employed almost from morning to night, giving answer to those who came in great distress, crying out, "What shall we do to be saved?" More assistance was wanted; he therefore wrote to Mr. *John Wesley*, who had never yet been at *Bristol*, and having received a favourable answer, recommended him and his brother, in the strongest manner, to the people, and earnestly prayed that the last might be first; for he was determined to pursue his scheme of the Orphan-house, and return again to his retreat at *Georgia*.

Mr. *Wesley* being come, he took an affectionate leave of his friends at *Bristol*, and made a second excursion to *Wales*, where an awakening had begun some years before, by the instrumentality of the Rev. Mr. *Griffith Jones*, and was now carried on by the ministry of one Mr. *Howel Harris*, a lay-

man. They met at *Cardiff*, and in company with many others went to *Husk*, *Ponty-pool*, *Abergavenny*, *Comiboy*, *Carlcon*, *Trelex*, and *Newport*, and preached in all these places, Mr. *Whitefield* first in *English*, and Mr. *Harris* afterwards in *Welsh*, to many thousands. The serious persons among them, of the Free Grace Dissenters, rejoiced; but many of high-flying principles, and of another stamp, were equally enraged, and expressed their dislike by mockings and threats. All these, however, he was enabled to bear with patience, and without the least discouragement.

About the 8th of *April*, from *Wales* he went to *Gloucester*, the place of his birth, where a church was allowed him for once or twice, but no more. However, he preached frequently in *Boothall*, (the place where the judges sit) and in his brother's field, to many thousands (a). His concern for his

(a) At the time of Mr. *Whitefield's* preaching in *Gloucester*, old Mr. *Cole*, a dissenting minister, used to say, "These are days of the Son of Man indeed." This Mr. *Cole*, Mr. *Whitefield* when a boy, was taught to ridicule. And being asked once by one of his congregation, What business he would be of? He said, "A minister; but he would take care never to tell stories in the pulpit like old *Cole*." About twelve years afterwards, the old man hearing him preach, and tell some story to illustrate the subject he was upon, and having been informed what he had before said, made this remark to one of his elders, "I find that young *Whitefield* can now tell stories, as well as old *Cole*." He was much affected with Mr. *Whitefield's* preaching, and so humble, that he used to subscribe himself his
curate;

his countrymen, his fellow-citizens, and his own relations, made him forget all bodily weakness, (to which about this time he was frequently subject) and readily to comply with invitations given to preach at *Painfwick, Cheltenham, Evesham, Badsey, Stroud, Chafford*, places abounding with inhabitants, and where there is ground to hope, many received much spiritual benefit. To wander thus about from place to place; to stand in bowling-greens, at market-crosses, and in highways, especially in his own country, where had he conferred with flesh and blood, he might have lived at ease; to be blamed by friends, and have every evil thing spoken against him by his enemies; was (especially when his body was weak, and his spirits low) very trying; but still he was inwardly supported.

April 21. he again went to *Oxford*, and after staying a few days with the Methodists there,

curate; and went about preaching after him in the country from place to place. But one evening, whilst preaching, he was struck with death, and then asked for a chair to lean on, till he concluded his sermon, when he was carried up stairs, and died. *Mr. Whitefield's* reflection upon this (*Letter DXXIII.*) is, “O blessed God! if it be thy holy will, may my exit be like his!”

As to *Mr. Whitefield's* telling stories in the pulpit, some perhaps may find fault; but beside, that he had an uncommon fund of passages, proper enough to be thus told, and a peculiar talent of telling them; it was certainly, a mean of drawing multitudes to hear him, who would not have attended to the truths of the Gospel, delivered in the ordinary manner.

came

came to *London*, where he attempted to preach at *Islington Church*, the incumbent, Mr. *Stonehouse*, being a friend to the Methodists; but in the midst of the prayers, the church-warden came, and demanded his licence, or otherwise he forbade his preaching in that pulpit. He might, perhaps, have insisted on his right to preach, yet for peace sake he declined; and after the communion service was over, he preached in the church-yard.

Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following *Sunday* into *Moorfields*. Public notice having been given, and the thing being new and singular, upon coming out of the coach, he found an incredible number of people assembled. Many had told him, that he should never come again out of that place alive. He went in, however, between two of his friends, who by the pressure of the crowd, were soon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the Fields, (where a table had been placed, which was broken in pieces by the crowd) and afterwards back again to the wall that then parted the upper and lower *Moorfields*; from whence he preached without molestation, to an exceeding great multitude in the lower Fields. Finding such encouragement, he
went

went that same evening to *Kennington-Common*, a large open place, near three miles distant from *London*, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness, as if they had been in a church (*b*).

(*b*) “ Words cannot well express the glorious displays of Divine Grace, which we saw, and heard of, and felt.” M. S.

C H A P. V.

*From his preaching in Moorfields, &c. to his laying
the Foundation of the Orphan-house in Georgia,
1740.*

FOR several months after this, *Moorfields*, *Kennington-Common*, and *Blackbeath*, were the chief scenes of action. At a moderate computation, the auditories often consisted of above twenty thousand. It is said their singing could be heard two miles off, and his voice near a mile. Sometimes there were upwards of a hundred coaches, besides waggons, scaffolds, and other contrivances, which particular persons let out for the convenience of the audience. Having no other method to take, he was obliged to collect for the Orphan-house in the fields, or not at all, which was humbling to him, and his friends, who assisted him in that work. But the readiness with which the people gave, and the prayers which they put up when throwing in their mites, were very encouraging (c). In the mean while, Mr. *John Wesley* was labouring with great zeal at *Bristol*, his brother, Mr. *Charles*, in *London* and elsewhere, Mr. *Ingham* had been

(c) "Once upwards of twenty pounds were collected
"in halfpence." *M. S.*

preaching in many churches of *Yorkshire*, Mr. *Kinchin* in *Oxford*, and Mr. *Rogers* in *Bedfordshire*. Thus the seed sown was gradually increased, and the embargo which was now laid on the shipping, gave him leisure for more journeys through various parts of *England*; and God was pleased to crown his labours with amazing success.

Some demur happening in *Bristol*, he went there a few days; put Mr. *John Wesley* (who had now made a progress in building the *Kingswood* school, and also had begun a room at *Bristol*) in full power; and took him along with him, and introduced him as a field preacher, at *Gloucester* and other places. Every where the word seemed to sink deeper and deeper into the hearts of the hearers. Singing and praying were heard in *Kingswood*, instead of cursing and swearing; and in many other places the fruits of righteousness evidently appeared.

Many false reports were now spread abroad concerning him. Not a journey he could make, but he was either killed or wounded, or died suddenly. One groundless fiction was continually invented after another. And the Bishop of *London* laid hold of this occasion for publishing a charge to his clergy to avoid the extremes of enthusiasm and lukewarmness. But amidst these discouragements, he was not left without the countenance and friendship of several persons of influence.

The embargo being taken off, and upwards of a thousand pounds collected for the Orphan-house, he

he failed the second time for *America*, August 14, 1739, with a family consisting of eight men, one boy, and two children, besides his friend Mr. *Seward*.

After a passage of nine weeks (*d*), he arrived at *Philadelphia* in the beginning of *November*, and was immediately invited to preach in the churches, to which people of all denominations thronged, as in *England*. From thence, he was invited to *New-York*, by Mr. *Noble*, the only person with whom he had any acquaintance in that part of *America*. Upon his arrival, they waited on the Commissary; but he refused him the use of his church. Mr. *Whitefield*, therefore, preached in the fields, and on the evening of the same day, to a very thronged and attentive audience in the Rev. Mr. *Pemberton's* meeting-house: and continued to do so twice or thrice a day for above a week; and by all that could be judged, with very great success.

On his way to and from *Philadelphia*, he also preached at *Elizabeth-Town*, *Maidenhead*, *Abingdon*, *Neshamini*, *Burlington*, and *New-Brunswick*, in the *New-Jerseys*, to some thousands gathered from various parts, among whom there had been a considerable awakening, by the instrumentality of one

(*d*) For the manner in which he employed his time on board, see his Journals and Letters of this period.—A little before he failed, he finished his Answer to the Bishop of *London's* Pastoral Letter. And during the voyage, he wrote his Letter to the Religious Societies of *England*. See Vol. IV. of his Works.

Mr. *Freelinghaufen*, a *Dutch* minister, and the Messrs. *Tennents*, *Blair*, and *Rowland*. He had also the pleasure of meeting with old Mr. *Tennent*, as well as his sons, and with Mr. *Dickinson* (e). It was no less pleasing than strange to him, to see such gatherings in a foreign land; ministers and people shedding tears; sinners struck with awe; and serious persons, who had been much run down and despised, filled with joy. Mean time, the Orphan-house affairs went on well. The things brought from *England*, were sold for their benefit. A sloop was purchased, of which Captain *Gladman* was master; and a young man, who had lately received serious impressions under Mr. *Whitefield*'s preaching, willingly offered himself as mate.

(e) “ Mr. *Tennent*, and his brethren in presbytery, intend breeding up gracious youths for our Lord’s vineyard. The place wherein the young men study now, is a log-house, about twenty-feet long, and near as many broad. From this despised place, seven or eight worthy ministers of *Jesus* have lately been sent forth, and a foundation is now laying for the instruction of many others. The work, I am persuaded, is of God, and therefore will not come to nought.” Journals, November 22, 1739.

The event has verified his judgment about this institution. It is now a large college at *Princetown* in *New-Jersey*: and has already had many worthy presidents (some of whose names are well known in the learned world) such as Mr. *Dickinson*, Mr. *Burr*, Mr. *Jonathan Edwards*, Mr. *Samuel Davies*, Dr. *Finley*, and at present Dr. *Witherspoon*, by whose abilities, care, and activity it is, under Providence, in a very flourishing condition.

And there has been lately, (summer 1770) a remarkable revival of religion among the students, both in the college and grammar-school.

Many

Many little presents were made to his family for sea stores, and the intended house. And about the end of *November*, he took his leave of his family, and ordered them to proceed in their voyage to *Savannah*, while himself, with Mr. *Seward* and two more determined to go thither by land.

Numbers followed, some twenty, some sixty miles out from *Philadelphia*. He preached at *Chester*, *Wilmington*, *Newcastle*, (where he was met on the way by Mr. *Ross*, minister of the place) *Christianbridge*, and *Whitely Creek*, where Mr. *William Tennent* (whose meeting-house is in the neighbourhood) had erected a tent for him. Here he observed new scenes of field-preaching, or rather preaching in the woods, opened to him. At *Whitely-Creek*, perhaps the congregation did not consist of less than ten thousand. Earnest invitations were given him to come and preach elsewhere; which he had great encouragement to do, from the visible success of his labours; but he hastened to be with his family at *Savannah*.

In his way thither, he also preached in *Maryland*, at *North-East* and *Joppa*, and at *Annapolis*, the capital, where he was received with much civility by the Governor; and at *Upper-Marlborough*.

In *Virginia* also, he preached at *Williamsburgh*, where he was courteously received by the Governor, and by Mr. *Blair* the Commissary, whom he speaks of with great regard.

When he came to *North-Carolina*, he thought it seemed to be the greatest waste, and the most uncultivated

cultivated of spots, both in a temporal and spiritual sense. Yet here, in a place called *Newburn-Town*, his preaching was attended with an uncommon influence. And it was not without effect at *Newton* on *Cape Fear* river, where were many from *Scotland* amongst the congregation, who had lately come over to settle in *North-Carolina*.

Immediately on coming into *South-Carolina* province, (he says) a visible change was observable in the manners of the people. And when he came to *Charlestown*, (which was on *Saturday, January 3, 1740*) he could scarce believe but he was amongst *Londoners*, both in respect of gaiety of dress, and politeness of manners.

Here he soon perceived, that by field-preaching he had lost his old friend the Commissary, who once promised to defend him with life and fortune. However, at the request of the Independent minister, (who continued his friend to his dying day) he preached in his meeting-house. At the first sermon, all was gay and trifling, no impression seemingly made at all. But next morning in the *French* church, the scene was quite altered. A visible, and almost universal concern appeared. Many of the inhabitants earnestly desired him to give them one sermon more; for which purpose he was prevailed upon to put off his journey till the next day; and there was reason to think, his stay was not in vain.

Next morning, he and his companions set out in an open canoe for *Savannah*; and in their way,

for the first time, lay in the woods, upon the ground near a large fire, which keeps off the wild beasts; upon which he makes this reflection (f), “ An emblem, I thought, of the divine love and presence keeping off evils and corruptions from the soul.”

On his arrival at *Savannah*, *January 11*, he was very happy to meet his family, who had got there three weeks before him; and to find by letters from *England*, *New-York*, &c. that the work of God prospered. But it was a melancholy thing to see the colony of *Georgia* reduced even to a much lower ebb than when he left it, and almost deserted by all but such as could not well go away. Employing these, therefore, he thought would be of singular service, and the money expended, might be also a means of keeping them in the colony.

Before his arrival, Mr. *Haberham* had pitched upon a plot of ground for the Orphan-house, of 500 acres, about ten miles from *Savannah*, and had already begun to clear and stock it. The orphans, in the mean time, were accommodated in a hired house. On this, many years after, he makes the following reflections: “ Had I proceeded according to the rules of prudence, I should have first cleared the land, built the house, and then taken in the orphans; but I found their condition so pitiable, and the inhabitants so poor, that I immediately opened an

“ infirmary, hired a large house at a great rent,
“ and took in, at different times, twenty-four or-
“ phans. To all this I was encouraged, by the
“ example of Professor *Franck*. But I forgot to
“ recollect, that Professor *Franck* built in *Glauchau*,
“ in a populous country, and that I was building
“ in the very tail of the world, where I could not
“ expect the least supply, and which the badness
“ of its constitution, which every day I expected
“ would be altered, rendered by far the most ex-
“ pensive part of all his Majesty’s dominions. But
“ had I received more and ventured less, I should
“ have suffered less, and others more (g).”

The first collection he made in *America*, was at the Rev. Mr. *Smith*’s meeting-house in *Charlestown*, whither he went about the middle of *March*, to see his brother, the Captain of a ship from *England*. He was desired by some of the inhabitants, to speak in behalf of the poor orphans; and the collection amounted to seventy pounds *sterling*. This was no small encouragement to him at that time, especially as he had reason to think it came from those who had received spiritual benefit by his ministrations.

Having returned to *Savannah*, he went to the spot of ground, where he intended the Orphan-house should be built, and upon the 25th day of *March*, 1740, laid the first brick of the great house, which he called *Bethesda*, i. e. *a house of*

mercy (*b*). By this time, near forty children were taken in, to be provided with food and raiment; and counting the workmen and all, he had near a hundred to be daily fed. He had very little money in bank; and yet he was not discouraged, being persuaded that the best thing he could do at present for the infant colony was, to carry on the work.

(*b*) Long after this he writes, “Blessed be God, I
“have not been disappointed in the hope, that it would
“be a house and place of mercy to many, both in re-
“spect to body and soul.” *M. S.*

C H A P. VI.

From his laying the Foundation of his Orphan-house in Georgia, to his Arrival in England, 1741.

MR. *Whitefield* again, therefore, set off in a sloop for *Newcastle* in *Pensylvania*, where he arrived about the middle of *April*. In this short passage of ten days, he was much discouraged both by weakness of body, and low spirits. But, as he observed afterwards, Providence was infinitely better to him than his fears, and exceeded his most sanguine expectations. For during the space of two months, he was strengthened to preach, generally twice, and frequently, besides travelling, thrice a day. At *Philadelphia*, the churches were no longer allowed him; but he preached in the fields to congregations that consisted sometimes of near ten thousand, and with great apparent success. Large collections were made for the Orphan-house; once, not less than an hundred and ten pounds *sterling*. Societies for praying and singing were set on foot; and in every part of the town, many were concerned about their salvation. Some were wrought upon in a more instantaneous, others in a more progressive, some in a more silent, others in a more violent manner (i).

(i) "Many negroes came; some of them inquiring, "Have I a soul?" *M. S.*

At *New-York, New-Brunswick, Stratton-Island, Baskemidge, Whitely-Creek, Frogs-Manor, Reedy-Island*, there was great concern upon the mind both of the preacher and hearers.

Sometimes he was almost dead with heat and fatigue. Thrice a day he was lifted up upon his horse, unable to mount otherwise; then rode and preached, and came in and laid himself along upon two or three chairs. He did not doubt but such a course would soon take him to his desired rest. Yet he had many delightful hours with Messrs. *Tennents, Blair, &c.* “Night, says he, was as it
“were turned into day, when we rode singing
“through the woods. I could not help recom-
“mending these men, wherever I went, in the
“strongest manner, because I saw they gloried in
“the cross of Christ (k).”

With

(k) *M. S.*

In a Journal written by Mr. *William Seward*, (Mr. *Whitefield*'s companion in travel) we have the following particulars belonging to this period.

“April 9, 1740. Mr. *Whitefield* proposed my going
“to *England* upon several important affairs, particularly
“to bring over Mr. *Hutchins* to take care of the Orphan-
“house in his absence—To acquaint the Trustees of
“*Georgia* with the state of the colony, and the means,
“under God, for the better establishment thereof, it
“being now upheld almost wholly by the soldiery and
“Orphan-house, most of the people who are uncon-
“cerned in either, being gone or going—The proper
“means are principally three, 1. An allowance of ne-
“groes. 2. A free title to the lands. 3. An indepen-
“dent magistracy, viz. such as are able and willing to
“serve without fee or reward. My business with the
“Trustees will be farther, to bring over the money
“lodged

With great joy he reached *Savannah* on the 5th of *June*, bringing his orphans, in money and provisions,

“ lodged in their hands for building the church at *Savannah*. I am, moreover, to collect subscriptions for
 “ a negroe school in *Pensylvania*, where our brother
 “ *Whitefield* proposes to take up land, in order to settle
 “ a town for the reception of such *English* friends, whose
 “ hearts God shall incline to come and settle there.

“ *April 13.* Mr. *Tennent* informed us of the great
 “ success which had attended our brother *Whitefield*’s
 “ preaching, when here last. For some time, a general
 “ silence was fixed by the Lord on people’s minds, and
 “ many began seriously to think on what foundation they
 “ stood—A general outward reformation has been visi-
 “ ble. Many ministers have been quickened in their
 “ zeal to preach the word in season and out of season.
 “ Congregations are increased, and some few, it is hoped,
 “ will be brought, through their convictions, into a
 “ sound and saving conversion.”

“ *April 14.* Mr. *Jones*, the Baptist minister, told us
 “ of two other ministers, Mr. *Treat* and Mr. *Morgan*,
 “ who were so affected with our brother *Whitefield*’s spi-
 “ rit, that the latter had gone forth, preaching the glad
 “ tidings of salvation, towards the sea-coast in the *Jer-*
 “ *seys*, and many other places which lay in darkness and
 “ the shadow of death. The former told his congrega-
 “ tion, that he had been hitherto deceiving himself and
 “ them; and that he could not preach to them at present,
 “ but desired they would join in prayer with him.

“ *April 15.* We were informed, that an *Indian* trader
 “ was so affected with brother *Whitefield*’s doctrine, that
 “ he is gone to teach the *Indians*, with whom he used to
 “ trade.

“ *April 18.* This day was published our brother
 “ *Whitefield*’s Letter to the Inhabitants of *Maryland*, *Vir-*
 “ *ginia*, *North* and *South-Carolina*, about their abuse of
 “ the poor negroes. (See his Works, Vol. IV.)

“ Heard of a drinking club that had a negroe boy at-
 “ tending them, who used to mimic people for their di-
 “ version. The gentlemen bid him mimic our brother

visions, upwards of five hundred pounds *sterling*.
 Next day, when they came to public worship,
 young

“ *Whitefield*, which he was very unwilling to do ; but
 “ they insisting upon it, he stood up and said, ‘ I speak
 “ the truth in *Christ*, I lie not ; unless you repent you
 “ will all be damned.’—This unexpected speech broke
 “ up the club, which has not met since.

“ — Notice was given of a new lecture at *German-*
 “ *Town* every *Thursday*, by four ministers.

“ *April 22.* Agreed with Mr. *Allen* for five thousand
 “ acres of land on the forks of *Delaware*, at 2200*l. sterl.*
 “ the conveyance to be made to Mr. *Whitefield*, and after
 “ that assigned to me, as security for my advancing the
 “ money.—Mr. *Whitefield* proposes to give orders for
 “ building the negroe school on the purchased land, be-
 “ fore he leaves the province.

“ *April 24.* Came to *Christopher Wigner’s* plantation
 “ in *Skippack*, where many *Dutch* people are settled, and
 “ where the famous Mr. *Spalenburg* resided lately. It
 “ was surprizing to see such a multitude of people ga-
 “ thered together in such a wilderness country, thirty
 “ miles distant from *Philadelphia*.—Our brother was
 “ exceedingly carried out in his sermon, to press poor
 “ sinners to come to *Christ* by faith, and claim all their
 “ privileges ; viz. Not only righteousness and peace,
 “ but joy in the Holy Ghost : and after he had done,
 “ our dear friend *Peter Boehler* preached in *Dutch*, to
 “ those who could not understand our brother in *Eng-*
 “ *lish*.

“ Before our brother left *Philadelphia*, he was desired
 “ to visit one who was under a deep sense of sin from
 “ hearing him preach. And in praying with this per-
 “ son, he was so carried beyond himself, that the whole
 “ company (which were about twenty) seemed to be
 “ filled with the Holy Ghost, and magnified the God of
 “ heaven.

“ *April 25.* Rose at three o’clock : and though our
 “ brother *Whitefield* was very weak in body, yet the
 “ Lord enabled him to ride near fifty miles, and to
 “ preach to about five thousand people at *Amwell*, with
 “ the

young and old were all dissolved in tears. Some, who came to visit them, were also deeply impressed; particularly Mr. *Hugh Bryan* and his family, and some (kk) of his relations. Several from *Beauford* in *South-Carolina*, then received their first impressions. All these things gave him great encouragement. And though his family was now great, (near a hundred and fifty, including workmen) and the plan laid down would have required some

“ the same power as usual.—Mr. *Gilbert Tennent*,
 “ Mr. *Rowland*, Mr. *Wales*, and Mr. *Campbel*, four
 “ godly ministers, met us here.

“ *April 26.* Came to *New-Brunswick*.—Met Mr. *No-*
 “ *ble* from *New-York*, a zealous promoter of our Lord’s
 “ kingdom. He said their society at *New-York* was in-
 “ creased from seventy, to one hundred and seventy,
 “ and was daily increasing; and that Messrs. *Gilbert* and
 “ *William Tenents*, Mr. *Rowland*, and several others,
 “ were hard labourers in our Lord’s vineyard.

“ *April 28.* Had a most affectionate parting with our
 “ dear brother *Whitefield*, and our other brethren.”

The rest of Mr. *Seward’s* Journal was written mostly during his passage to *England*, where he arrived *June 19*, and with which it concludes. Mr. *Whitefield*, in the new edition of his Journals, 1756, observes, “ *April*
 “ 28, 1740. This was the last time I saw my worthy
 “ friend; for, before my return to *England*, he was en-
 “ tered into his rest, having left behind, a glorious testi-
 “ mony of the transforming efficacy of converting grace.
 “ This hath also been the happy case of his brother
 “ *Benjamin*, who lately finished his course with joy.”

(kk) For a more particular account of Mr. *Bryan’s* family, and of his visit to Mr. *Whitefield*, and what followed upon it, See No. I. of *Living Christianity delineated in the Diaries and Letters of Mr. Hugh Bryan and Mrs. Mary Hutton*. Recommended by the Rev. Dr. *Conder* and Dr. *Gibbons*.

thou-

thousands to support it ; and although very often he had not twenty pounds in cash, he was still kept from being disheartened ; and his friends, believing the work to be of God, continued cheerfully to assist him.

Though he was very weak in body, yet the cry from various quarters for more preaching, and the necessity of supplying so large a family, made him go again to *Charles-Town*, where, as well as at *Dorchester*, *Ashley-Ferry*, *Ponpon*, and *John's-Island*, he preached to very attentive and affected auditories. *Charles-Town* was the place of the greatest success, and of the greatest opposition. The Commissary poured out his anathemas, refused to give him the sacrament, and published some letters against him. But all in vain. He preached twice almost every day, to great crowds, in the Independent and Baptist meeting-houses ; besides expounding in the evening in merchants houses. Thus he went on successfully (though often ready to die with the excessive heat) till the end of *August* : when having received most pressing invitations from the Rev. Dr. *Colman*, and Mr. *Cooper*, ministers in *Boston* ; and being desirous of seeing the descendants of the good old Puritans, and their seats of learning ; and having encouragement that something might be done for the Orphan-house, he embarked in the Orphan-house sloop for *New-England*, in company with several *Charles-Town* friends ; and arrived at *Rhode-Island*, *September 14*.

Here

Here several gentlemen soon came to visit him, among whom was the Rev. Mr. *Clap*, an aged dissenting minister, in whom he thought he saw what manner of men the old Puritans were, who first settled *New-England*, and was much delighted with his conversation. They went together to the incumbent's house, to ask the use of the church, which was granted: and in it he preached three days, twice a day, to deeply affected auditories.

This he thought was a happy entrance into *New-England*. But he was still more agreeably surprised, when, before he got to *Boston*, he was met several miles from the city, by the Governor's son, and some of the ministers, and principal inhabitants, who conducted him to Mr. *St—nf—rd's* (brother-in-law to Dr. *Colman*) who, with his colleague Mr. *Cooper*, and many others, came and joined in prayer.

Jonathan Belcher, Esq; was then Governor of the *Massachusetts's* colony, and *Josiah Willard*, Secretary. Both these gentlemen were his sincere friends; so were the ministers, Messrs. *Web*, *Foxcraft*, *Prince*, Dr. *Sewall*, *Gee*, &c. To avoid, however, giving any just offence, he went to the *English* church to morning prayers; but finding, by conversation with the Commissary, and some other clergy, that there was no access there, he began preaching in the afternoon, at Dr. *Colman's* meeting-house, and so went round (except when he preached on the common) to the other meeting-houses,
7 especially

especially the largest of them, for some time together.

Governor *Belcher* generally attended; Secretary *Willard*, and several of the Council, set the same example; and all seemed to vie who should show the greatest respect. Congregations were exceeding large, both within and without; and were much affected. Old Mr. *Walter*, who succeeded Mr. *Ellicot*, commonly called the apostle of the *Indians*, at *Roxbury*, said it was Puritanism revived: and Dr. *Colman* said, when preaching at his meeting-house the *Sunday* following, that “it was the “happiest day he ever saw in his life.”

He preached also at *Cambridge*, *Marblehead*, *Ipswich*, *Newbury*, *Hampton*, *York*, *Portsmouth*, *Salem*, and *Malden*, to large congregations. The gentlemen of the greatest repute had their houses open, in every place; collections were readily made for the orphans: and, in about a week, having preached sixteen times, and rode a hundred and seventy miles, he returned to *Boston*, *October* 6.

Here the congregations were still increased. At his farewell sermon, it was supposed there were near twenty thousand people. He received a great number of letters, and could have spent whole days in conversing with those that came to him under soul concern. Ministers and students attended. Little children were impressed. The contributions for the orphans were very considerable, amounting, in town and country, to near five hundred pounds *sterling*.

He set out next for *Northampton*: having read in *England* an account of a remarkable work of conversion there, published by their pastor the Rev. Mr. *Jonathan Edwards*; and having a great desire to see him, and to hear the account from his own mouth.

At *Concord, Sudbury, Marlborough, Worcester, Leicester, Hadley*, places all lying in the way, pulpits and houses were every where opened, and a continued influence attended his preaching. At *Northampton*, when he came to remind them of what God had formerly done for them, it was like putting fire to tinder. Both minister and people were much moved; as were the children of the family, at an exhortation which their father desired Mr. *Whitefield* to give them.

After leaving *Northampton*, he preached in *Westfield, Springfield, Suffield, Windsor, Hertford, Weathersfield, Middleton*, and *Wallingford*, to large and affected congregations. And October 23, reached *Newhaven*, where he was affectionately received by Mr. *Pierpont*, brother-in-law to Mr. *Edwards*, and had the pleasure of seeing his friend Mr. *Noble* of *New-York*, who brought him letters from *Georgia*. Here also he was much refreshed with the conversation of several gospel ministers. It being assembly time, and the Governor and Burgesses then sitting, he stayed till Lord's-day, and had the pleasure to see numbers daily impressed. The good old Governor was particularly much affected; and at a private visit which Mr. *Whitefield* paid him,
said,

said, "Thanks be to God, for such refreshings in
"our way to heaven."

On *Monday* morning he set forward, and preached with usual success at *Milford, Stratford, Fairfield, Newark, and Stanford*, where he was visited by some ministers under deep concern.

This was on the borders of *New-York* province, into which he now again entered, and preached at *Rye and Kingsbridge*, on his way to the city of *New York*, where he arrived *October 30*. Here for three days successively, and afterwards at *Staten-Island, Newark, Beskenridge*, his preaching appeared to be attended with more success than ever. At *Trenton* he had a long conference with some ministers about Mr. *Gilbert Tenent's* complying with an invitation to go and preach in *New-England*. After prayer, and considering the arguments both for and against this proposal, they thought it best he should go; which, however diffident of himself, he was persuaded to do. And his ministrations were attended with an extraordinary blessing to multitudes, as is particularly narrated elsewhere (*l*).

Saturday

(*l*) See Prince's *Christian History, or, Historical Collections of the Success of the Gospel*, Vol. II. where the facts are set down in the order of time.

About this time Mr. *Whitefield* wrote his *Letter to some Church-Members of the Presbyterian Persuasion, in Answer to certain Scruples and Queries which they had proposed*, See Works, Vol. IV.

What

Saturday November 8, Mr. Whitefield came back to Philadelphia, and next day preached to several thou-

What sort of reception he had in *New-England*, will farther appear from the following letters of some eminent ministers of *Boston*, and adjacent towns, published by the *Rev. Mr. Josiah Smith*, of *Charles-Town*, in the *South-Carolina Gazette*.

“ *Rev. and dear Sir,* *October 1, 1740.*

“ Your kind letter by *Mr. Whitefield*, and your other, are both now before me. You raised our expectations of him very much, as did his Journals more, and *Mr. P. of New-York*, concurred with them; but we own, now that we have seen and heard him, that our expectations are all answered and exceeded, not only in his zealous, and fervent, abounding labours, but in the command of the hearts and affections of his hearers.—He has been received here as an angel of God, and servant of *Jesus Christ*.—I hope this visit to us, will be of very great use and benefit to ministers and people. He has found his heart and mouth much opened to speak freely and boldly to us, and he finds it received with joy.” The same Gentleman, *November 29, 1740*, writes thus:—“ *Mr. Whitefield* left us seven weeks ago; the last week we heard of him at *Philadelphia*. I hear that much of the presence of God is with him. He has left a blessing behind him, we hope, with us. Our people, high and low, old and young, are very swift to hear. The excellent meekness of *Mr. Whitefield*’s Answer to the Querists, will honour him to you.”

Another, in a Letter, *October 22, 1740*, expresses himself thus: “ Though it is always a singular pleasure to me to hear from you, yet your two letters by *Mr. Whitefield*, had a new circumstance of pleasure from the dear hand that presented them. I perceive you was impatient to know what sort of entering in he had among us. We (ministers, rulers, and people) generally received him as an angel of God. When he preached his farewell sermon in our common, there

“ were

thousands in a house built for that purpose, since his last departure. Here he both heard of, and saw

“ were twenty-three thousand, at a moderate computation. We are abundantly convinced, that you spoke the words of truth and soberness in your sermon relating to him. Such a power and presence of God with a preacher, and in religious assemblies, I never saw before ; but I would not limit the Holy One of *Israel*. The prejudices of many are quite conquered, and expectations of others vastly outdone, as they freely own. A considerable number are awakened, and many christians seem to be greatly quickened. He has preached twice at *Cambridge* ; he has one warm friend there, Mr. —, the tutor, who has followed him to *Northampton*, and will, for ought I know, to *Georgia*. But Mr. *Whitefield* has not a warmer friend any where, than the first man among us. Our Governor has shewed him the highest respect, carried him in his coach from place to place, and could not help following him fifty miles out of town. I hope the religion of the country will fare the better for the impressions left on him.”—The same Gentleman writes, *December 2, 1740*. “ The man greatly beloved, I suppose, may be with you before now. That his visit here will be esteemed a distinguishing mercy of heaven by many, I am well satisfied. Every day gives me fresh proofs of *Christ*’s speaking in him. A small set of gentlemen amongst us, when they saw the affections of the people so moved under his preaching, would attribute it only to the force of sound and gestures. But the impressions on many are so lasting, and have been so transforming, as to carry plain signatures of a divine hand going along with him.—Another Gentleman writes, *October 21, 1740*. and thanks me for recommending to him, so worthy a person as the Rev. Mr. *Whitefield*, who has preached *Christ*, and the great truths of the gospel among them, with remarkable fervour of spirit, and to a general acceptance ; and hopes that there are many awakened by his ministry.—Another of the same date writes, That
“ he

saw many, who were the fruits of his former ministrations; and continued among them till *November*

“ he had conceived very highly of him by some clauses
 “ in my private letters, and the sermon I preached by
 “ way of apology, &c. But confesses he had not gone
 “ high enough in his opinion of him, and that his ex-
 “ pectations are more than answered in him — Another, *November 21, 1740.* blesses God that he was sent
 “ thither; that he had so many opportunities of seeing
 “ him, and sitting under his ministry. That he ap-
 “ peared to him a wonderful man indeed; that his
 “ preaching was accompanied with a divine power and
 “ energy, beyond any man’s he had ever heard before:
 “ and the effects of his ministry were very marvellous
 “ among them. — I shall conclude with the following
 “ passage of another Gentleman, in a letter of *Novem-
 “ ber 1, 1740.* I received yours by the Rev. Mr. *White-
 “ field*, with whom I coveted a great deal more private
 “ conversation than I had opportunity for, by reason of
 “ the throngs of people almost perpetually with him.
 “ But he appears to be full of the love of God, and fired
 “ with an extraordinary zeal for the cause of *Christ*, and
 “ applies himself with the most indefatigable diligence,
 “ that ever was seen among us, for the promoting the
 “ good of souls. His head, his heart, his hands seem
 “ to be full of his Master’s business. His discourses,
 “ especially when he goes into the expository way, are
 “ very entertaining. Every eye is fixed upon him, and
 “ every ear chained to his lips. Most are very much
 “ affected; many awakened and convinced; and a ge-
 “ neral seriousness excited. His address more especially
 “ to the passions, is wonderful, and beyond what I have
 “ ever seen. I think I can truly say, that his preaching
 “ has quickened me, and I believe it has many others
 “ besides, as well as the people. Several of my flock,
 “ especially the younger sort, have been brought under
 “ convictions by his preaching; and there is this re-
 “ markable amongst them of the good effect of his preach-
 “ ing, that the word preached now by us, seems more
 “ precious to them, and comes with more power upon
 F “ them.

ember 17, preaching twice a day. Afterwards he preached in *Gloucester, Greenwich, Piles-Grove, Cobanfie, Salem, Newcastle, Whiteley-Creek, Fog's-Manor, Nottingham*; in many or most of which places, the congregations were numerous, and deeply affected.

November 22, he got to *Bohemia* in *Maryland*, and from thence he went to *Reedy-Island*. At both places his preaching was attended with great influence. And at the last (their sloop being detained by contrary winds near a week) he preached frequently. All the Captains and crews of the ships that were wind-bound constantly attended, and great numbers crowded out of the country, some as far as from *Philadelphia*: and as great concern as ever came upon their minds.

December 1, he set sail from *Reedy-Island* for *Charles-Town* in *South-Carolina*, and here he makes the following remark: “ It is now the seventy-
 “ fifth day, since I arrived at *Rhode-Island*. My
 “ body was then weak, but the Lord has much re-
 “ newed its strength. I have been enabled to preach,
 “ I think, an hundred and seventy-five times in
 “ public, besides exhorting frequently in private.
 “ I have travelled upwards of eight hundred miles,
 “ and gotten upwards of seven hundred pounds *sterl.*
 “ in goods, provisions, and money, for the *Geor-*
 “ *gia* orphans. Never did I perform my journeys
 “ them. My prayer for him is, that his precious life
 “ may be lengthened out, and that he may be an instru-
 “ ment of reviving dying religion in all places whither-
 “ soever he comes, who seems to be wonderfully fitted
 “ for, as well as spirited to it.”

“ with

“ with so little fatigue, or see such a continuance
“ of the divine presence in the congregations to
“ whom I have preached. Praise the Lord, O my
“ soul (*m*).”

After a pleasant passage of eight or nine days, and preaching again at *Charles-Town* and *Savannah*, he arrived on the 14th of *December* at the Orphan-house, where he found his family comfortably settled. At *Rhode-Island* he had providentially met with one Mr. *Jonathan Barber*, whose heart was very much knit to him, and who was willing to help him at the Orphan-house. Him, therefore, he left superintendent for the spiritual, and Mr. *Habersham* for the temporal affairs; and having spent a very comfortable *Christmas* with his orphan family, he set off again for (*n*) *Charles-Town*, where he arrived *January* 3, 1741, and preached twice every day as usual, to most affectionate auditories, till the 16th of *January*, when he went on board for *England*. He arrived the 11th of *March* at *Falmouth*, rode post to *London*, and preached at *Kennington Common* the *Sunday* following.

(*m*) Journals, *December* 1, 1740.

(*n*) At *Charles-town*, the Commissary was going to proceed against him for correcting and preparing for the press, a letter written by Mr. *Hugh B——n*, in which it was hinted, that the clergy break their canons. He also laid him under suspension for omitting to use the form of prayer, prescribed in the communion book, when officiating in a dissenting congregation.—But Mr. *Whitefield* gave security for his appearance, and appealed home.

C H A P. VII.

*From his Arrival in England, in the Year 1741, to
his leaving Scotland, the same Year.*

THE new and unexpected situation in which he now found himself, will be best described in his own words: “ But what a trying scene
“ appeared here ! In my zeal, during my journey
“ through *America*, I had written two well-meant,
“ tho’ injudicious letters, against *England’s* two
“ great favourites, *The Whole Duty of Man*, and
“ Archbishop *Tillotson*, who, I said, knew no
“ more of religion than *Mahomet*. The *Moravians*
“ had made inroads upon the societies. Mr. *John*
“ *Wesley*, some way or other, had been prevailed
“ on to preach and print in favour of perfection,
“ and universal redemption ; and very strongly
“ against election, a doctrine, which I thought,
“ and do now believe was taught me of God,
“ therefore could not possibly recede from.
“ Thinking it my duty so to do, I had written
“ an answer at the Orphan-house, which tho’ re-
“ vised, and much approved of by some good and
“ judicious divines, I think had some too strong
“ expressions about absolute reprobation, which
“ the apostle leaves rather to be inferred, than
expressed.

“ exprest. The world was angry at me for the
“ former, and numbers of my own spiritual chil-
“ dren for the latter. One that got some hun-
“ dreds of pounds by my Sermons, being led
“ away by the *Moravians*, refused to print for
“ me any more. And others wrote to me, that
“ God would destroy me in a fortnight; and that
“ my fall was as great as *Peter’s*. Instead of
“ having thousands to attend me, scarce one of
“ my spiritual children came to see me from
“ morning to night. Once at *Kennington-Common*,
“ I had not above a hundred to hear me. At
“ the same time, I was much embarrassed in my
“ outward circumstances. A thousand pounds I
“ owed for the Orphan-house. Two hundred and
“ fifty pounds bills, drawn upon Mr. *Seward*, now
“ dead, were returned upon me. I was also
“ threatened to be arrested for two hundred
“ pounds more. My travelling expences also to
“ be defrayed. A family of a hundred to be
“ daily maintained, four thousand miles off, in
“ the dearest place of the King’s dominions.
“ Ten thousand times would I rather have died,
“ than part with my old friends. It would have
“ melted any heart to have heard Mr. *Charles*
“ *Wesley* and me weeping, after prayer, that, if
“ possible, the breach might be prevented. Once
“ I preached in the *Foundery*, (a place which Mr.
“ *John Wesley* had procured in my absence) on
“ *Gal. iii.* but no more. All my work was to
“ begin again. One day, I was exceedingly re-
F 3 “ refreshed

“ refreshed in reading *Beza’s Life of Calvin*, wherein
 “ were these words, ‘ *Calvin* is turned out of
 “ *Geneva*, but behold a new Church arises.’ A
 “ gentlewoman lent me three hundred pounds to
 “ pay the present Orphan-house demand: and a
 “ serious person (whom I never saw or heard of)
 “ giving me one guinea; I had such confidence,
 “ that I ran down with it to a friend, and ex-
 “ pressed my hope, that God who sent this per-
 “ son with the guinea, would make it up fifteen
 “ hundred: which was the sum I thought would
 “ be wanted.

“ Never had I preached in *Moorfields* on a week
 “ day. But in the strength of God, I began on
 “ *Good-Friday*, and continued twice a day, walk-
 “ ing backward and forward from *Leadenhall*, for
 “ some time preaching under one of the trees,
 “ and had the mortification of seeing numbers of
 “ my spiritual children, who but a twelvemonth
 “ ago could have plucked out their eyes for me,
 “ running by me whilst preaching, disdaining so
 “ much as to look at me, and some of them
 “ putting their fingers in their ears, that they
 “ might not hear one word I said.

“ A like scene opened at *Bristol*, where I was
 “ denied preaching in the house I had founded:
 “ Busy bodies, on both sides, blew up the coals.
 “ A breach ensued. But as both sides differed
 “ in judgment, and not in affection, and aimed
 “ at the glory of our common Lord; though we
 “ hearkened too much to tale-bearers on both

“ fides, we were kept from anathematizing each
 “ other, and went on in our usual way; being
 “ agreed in one point, endeavouring to convert
 “ souls to the ever blessed Mediator (o).”

In consequence of this, one Mr. *Cennick*, a preacher, who could not fall in with Mr. *Wesley's* sentiments, and one or two more in like circumstances, having joined Mr. *Whitefield*, they began a new house in *Kingswood*, and soon established a school among them, that favoured Calvinistical Principles. And here, and in several other places, they preached to very large and serious congregations, in the same manner as he had done in *America*.

Thither he intended to return as soon as possible. Mean time, it being inconvenient, on account of the weather, to preach morning and evening in *Moorfields*; some Free-grace Dissenters, (who stood by him closely in that time of trial) got the loan of a piece of ground, and engaged with a carpenter to build a large temporary shed,

(o) About this time he was ordered to attend in the Parliament House, to give information concerning the state of the Colony in *Georgia*. “ *April 10, 1741.* I
 “ have been at the Parliament House. The *Georgia*
 “ affair was adjourned. It was somewhat of a trial to
 “ be in the house. I then remembered what the
 “ Apostle said, ‘ We are become a spectacle to men.’
 “ My Appeal will come to nothing, I believe. I have
 “ waited upon the Speaker. He received me very
 “ kindly.” Letter CCLXXIV.

Again, “ He treated me kindly, and assured me, that
 “ there would be no persecution in this King's reign.”
 Letter CCLXXXVI,

to screen the auditory from cold and rain, which he called a *Tabernacle*, as it was only intended to be made use of for a few months, during his stay in his native country. The place fixed upon, was very near the Foundery, which he disliked, because he thought it looked like erecting altar against altar; but upon this occasion he remarks, “ All was wonderfully over-ruled for good, and
 “ for the furtherance of the Gospel. A fresh
 “ awakening immediately began. Congregations
 “ grew exceeding large, and at the people’s de-
 “ fire, I sent (necessity reconciling me more and
 “ more to lay-preaching) for Messieurs *Cennick*,
 “ *Harris*, *Seagrave*, *Humphries*, &c. &c. &c. to
 “ assist (*p*).”

Fresh doors were now opened to him, and invitations sent to him from many places, where he had never been. At a common, near *Braintree* in *Essex*, upwards of ten thousand persons attended. At *Halfstead*, *Dedham*, *Cosleshall*, *Wethersfield*, *Colchester*, *Bury*, *Ipswich*, the congregations were very large and much affected (*q*).

At this time also, he was strongly solicited by religious persons, of different persuasions, to visit *Scotland*. Several letters had past between him

(*p*) M. S.

(*q*) “ Sweet was the conversation I had with several
 “ ministers of *Christ*. But our own clergy grew more
 “ and more shy, now they knew I was a *Calvinist*;
 “ tho’ no doubt (as Mr. *Bedford* told me when going to
 “ the Bishop of *London*) our Articles are *Calvinistical*.”
 M. S.

and

and the Messieurs *Erskines*, some time before (*r*), and he had a great desire to see them. He therefore took his passage from *London* to *Leith*, where (after five days, which he employed in writing many excellent letters to his Orphans, &c. see Letter CCCXI. to CCCXXXVII.) he arrived *July 30, 1741*. Several persons of distinction most gladly received him, and would have had him preach at *Edinburgh* directly; but he was determined that the Rev. Messieurs *Erskines* should have the first offer; and therefore went immediately to *Dumfermlin*, and preached in Mr. *Erskines's* Meeting-house.

Great persuasions were used to detain him at *Dumfermlin*, and as great to keep him from preaching for, and visiting the Rev. Mr. *Wardlaw*, who had been colleague to Mr. *Ralph Erskine* above

(*r*) See his Journals, and his Letters to the Rev. Mr. *R. E.* and the Rev. Mr. *E. E.*

In his last to Mr. *E. E.* before coming to *Scotland* (Letter CCLXXX) he writes, "*May 16, 1741*. This morning, I received a kind letter from your brother *Ralph*, who thinks it best for me wholly to join the Associate Presbytery, if it should please God to send me into *Scotland*. This I cannot altogether come in to. I come only as an occasional preacher, to preach the simple Gospel to all that are willing to hear me, of whatever denomination. I write this, that there may not be the least misunderstanding between us. I love and honour the Associate Presbytery in the bowels of *Jesus Christ*: but, let them not be offended, if in all things, I cannot immediately fall in with them."

To the same purpose he writes to Mr. *R. E.* *May 23, 1741*. Letter CCLXXXVIII.

twenty years, and who, as well as the Rev. Mr. *Davidson*, a dissenting minister in *England*, that went along with Mr. *Whitefield*, were looked upon as perjured, for not adhering to the Solemn League and Covenant. This was new language to him, and therefore unintelligible. But that he might be better informed, it was proposed that the Rev. Mr. *Moncrief*, Mr. *Ebenezer Erskine*, and others, members of the Associate Presbytery, should convene in a few days, in order to give him farther light.

In the mean time, Mr. *Ralph Erskine* accompanied him to *Edinburgh*, where he preached in the Orphan-house Park, (field-preaching being no novelty in *Scotland*) to a very large and affected auditory, upon these words, “ The Kingdom
“ of God is not Meat and Drink, but Righteous-
“ nefs, and Peace, and Joy in the Holy Ghost.” The next day he preached in the West Kirk, and expressed great pleasure in hearing two Gospel Sermons from the Rev. Mr. *Gustbart*, and the Rev. Mr. *Mac Vicar*. And the following day, he preached in the *Cannongate* Church, where Mr. *Ralph Erskine* went up with him into the pulpit.

According to promise, he returned with him to *Dumfermlin*, where Mr. *E. Erskine*, and several of the Associate Presbytery were met together. When Mr. *Whitefield* came, they soon proposed to proceed to business. He asked them for what purpose? They answered, to discourse, and set him right about Church Government, and the Solemn League and Covenant. He replied, they might save

save themselves that trouble, for he had no scruple about it, and that settling Church Government, and preaching about the Solemn League and Covenant, was not his plan. He then told them something of his experience, and how he was led into his present way of acting. One of them, in particular, said he was deeply affected. And Mr. *E. Erskine* desired they would have patience with him, for that having been born and bred in *England*, and never studied the point, he could not be supposed to be perfectly acquainted with it. But Mr. *M.* insisted, that he was therefore more inexcusable, for *England* had revolted most with respect to Church Government; and that he being born and educated there, could not but be acquainted with the matter in debate. Mr. *Whitefield* told him, he had never yet made the Solemn League and Covenant the subject of his study, being too busy about matters which he judged of greater importance. Several replied, that every pin of the Tabernacle was precious. He answered, that in every building, there were outside and inside workmen; that the latter, at present, was his province; that if they thought themselves called to the former, they might proceed in their own way, and he would proceed in his. He then asked them seriously, what they would have him to do? The answer was, that he was not desired to subscribe immediately to the Solemn League and Covenant, but to preach only for them, till he had further light. He asked, Why only for them?

Mr.

Mr. R. E. said, " They were the Lord's People." He then asked, Were no other the Lord's People but themselves? If not, and if others were the Devil's people, they had more need to be preached to; that for his part, all places were alike to him; and that if the Pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord *Jesus Christ*. Something passed about taking two of their brethren with him to *England*, to settle Presbytery there; and then with two more, to go and settle Presbytery in *America*. But he asked, Suppose a number of Independents should come, and declare, that after the greatest search, they were convinced that Independency was the right Church Government, and would disturb no body, if tolerated; should they be tolerated? They answered, No.—Soon after this the company broke up. And Mr. M. preached upon *Is. xxi. 11, 12*. " Watchman, " what of the night? &c." And took occasion to declaim strongly against the Ceremonies of the Church of *England*, and to argue (*s*), " That one " who held Communion with that Church, or " with the backslidden Church of *Scotland*, could " not be an Instrument of Reformation." The

(*s*) " I attended; but the good man so spent himself " in the former part of his sermon, in talking against " prelacy, the Common Prayer-Book, the surplice, the " rose in the hat, and such like externals; that when " he came to the latter part of his text, to invite poor " sinners to *Jesus Christ*, his breath was so gone, that he " could scarce be heard. What a pity, that the last was " not first, and the first last!" Letter CCCXXXIX.

consequence

consequence of all this, was, an open breach. Mr. *Whitefield* retired thoughtful and uneasy to his closet, and after preaching in the fields, sat down and dined with them, and then took a final leave (*t*).

Many waited at *Edinburgh* to know the issue of the conference, who were not disappointed in the event. Thither he returned, after preaching at *Innerkeithing*, and the *Queen's-ferry*; and continued preaching always twice, often thrice, (and once, seven times a day) for some weeks together. The churches were open, but not being able to hold half the congregations, he generally preached twice a day in the Orphan-Hospital Park to many thousands. Persons of the best fashion, as well as of the meaner rank, attended (*u*); at some of their houses he generally expounded every evening. And every day, almost, there were new evidences of the success of his labours. Num-

(*t*) " Having dropt something about persons building a *Babel*, Mistress ——— said, It was a hard saying. Upon which, I replied, I feared it was a true one, and that they would find the *Babel* fall down about their ears. I was never received into their house any more. Thus was I called to make another sacrifice of my affections. But what I had met with in *England*, made this the more easy." M. S.

See also Letter CCCXLVII. to Mr. *D. E.* August 13, 1741; and to the Rev. Mr. *R. E.* August 24.

(*u*) Among his particular friends were the Marquis of *Lothian*, the Earl of *Leven*, Lord *Rae*, Lady *Mary Hamilton*, Lady *Frances Gardiner*, Lady *Jean Nimmo*, Lady *Dirleton*. See his Letters from *August* to *December* 1741.

bers of ministers (x) and students came to hear him, and aged, experienced christians told him, they could set their seal to what he preached.

In this first visit to *Scotland*, he preached at *Edinburgh, Glasgow, Aberdeen, Dundee, Paisley, Perth, Sterling, Crief, Falkirk, Airth, Kinglassie, Aberdeen, Culrofs, Kinrofs, Couper of Fife*; and also, at *Stonehive, Benholm, Montrose, Brechin, Forfar, Couper of Angus*; and at *Innerkeithing, Newbottle, Galashiels, Maxton, and Haddington*; and in the west country, at *Killern, Fintry, and Balfrone*. To other places to which he was invited, he did not go (y) at this time. But (having collected above five hundred pounds, in money and goods, for his Orphans) he left *Edinburgh* in the latter end of *October*, to go through *Wales*, in his way to *London*.

(x) Particularly, o Mr. *Wilson* of *Maxton*. See Letter CCCXXXVIII.

(y) Among these was *Cambuslang*, and some places in the north of *Scotland*. See Letter CCCLIX. wherein he mentions an invitation from the ministers of the Presbytery, that meets at *Dornock* in *Sutherland*.

C H A P. VIII.

Letters from Ministers and private Christians in Scotland, representing Mr. Whitefield's reception and success there, in the Year 1741.

HIS reception, ministrations, and success at the principal places in *Scotland*, will farther appear from the following Letters.

At *Edinburgh*, one of the ministers of that city thus writes to him. “ *April 20, 1742 (2).* Rev. “ and Dear Sir, Knowing that many are careful to “ inform you, from time to time, what passes “ here, I have hitherto delayed answering your “ most acceptable Letter, until I should tell you “ with the greatest certainty, what were the “ blessed effects of your ministrations amongst “ us; and can now assure you, that they were “ not more surprizing than lasting. I don’t know, “ or hear of any wrought upon by your ministry, “ but are holding on in the paths of truth and “ righteousness. They seem possessed of a truly “ christian spirit. *Jesus* is precious to their souls; “ and like the morning light, they are advancing “ with increasing brightness to the perfect day.

(2) *Glasgow Weekly History*, No. XXVII.

“ Since

“ Since you left *Scotland*, numbers in different
 “ corners have been awakened. Many in a hope-
 “ ful way. Religion in this sinful city revives
 “ and flourishes. Ordinances are more punctu-
 “ ally attended on. People hear the word with
 “ gladness, and receive it in faith and love.
 “ New meetings for prayer and spiritual confe-
 “ rence are erecting every where. Religious con-
 “ versation has banished slander and calumny from
 “ several tea-tables, and christians are not ashamed
 “ to own their dear Lord and Master. Praise is
 “ perfected out of the mouths of babes and
 “ sucklings; and some stout-hearted sinners capti-
 “ vated to the obedience of *Christ*.

“ I cannot easily express, with what pleasure
 “ I write these things; and doubtless, they will
 “ give you no less joy in reading them. Should
 “ not these droppings of the dew of heaven en-
 “ courage our faith and hope of a plentiful effu-
 “ sion of the spirit, which will at once change our
 “ barren wilderness into a fruitful field? Should
 “ not this hasten your return, that we may take
 “ sweet counsel together, and enter into the house
 “ of God in company? You are often on our
 “ hearts. We long to see you face to face.
 “ May much of your great Master’s presence ever
 “ attend, and come along with you.”

Mr. *George Muir*, (afterwards the Rev. Doctor
Muir, late minister of *Paisley*) thus wrote to
James Aitken, school-master in *Glasgow* (a). “ *Edin-*

(a) *Prince’s Christian History*, No. XXXIV.

“ *Edinburgh, August 8, 1743.* As you desire, I
“ have with the assistance of Mr. *Archibald Bowie*,
“ Mr. *Dun*, and the (*b*) Serjeant, informed my-
“ self a little, with respect to the number and
“ situations of the praying Societies in this place,
“ which you will take as follows: They are, as
“ near as we can guess, between twenty-four and
“ thirty in number, some of which will neces-
“ sarily be obliged to divide, by reason of too
“ many meeting together; and that will increase
“ the number. Amongst them are several meet-
“ ings of boys and girls, who, in general, seem
“ not only to be growing in grace, but really in-
“ creasing in knowledge. The little lambs ap-
“ pear to be unwilling to rest upon duties, or
“ any thing short of *Christ*; as a young gentle-
“ man of my acquaintance told me, when under
“ a temptation to think, that he was surely seek-
“ ing some imaginary refuge, instead of the Sa-
“ viour, he was made to cry out in prayer,
“ Lord, I want nothing else, and will have no-
“ thing short of the very *Christ* of God.” “ There
“ are several meetings of young women, who
“ (although I never, as yet, visited any of them)
“ I am informed, hold on very well. The Ser-
“ jeant tells me, that at one of these meetings,
“ on the morning of the Lord’s-day, he has
“ known them all wet with floods of tears, melted
“ down with love to *Christ*, and affection to one
“ another for *Christ*’s sake. I have myself been

(*b*) See Letter CCCCXXII.

“ much ravilhed (when in a meeting in the room
 “ below, where some of these resort) to hear
 “ them sing the Lord’s praises with such melo-
 “ dious voices. There are numbers of young
 “ men who meet for the excellent purpose of
 “ glorifying God, and promoting christian know-
 “ ledge; amongst some of whom I have the
 “ honour to be a member; many of them are
 “ Divines, who are useful in instructing the
 “ weaker sort of us; and that they endeavour to
 “ do with the greatest anxiety and desire. A
 “ good number of old men, substantial, stand-
 “ ing christians, meet for their edification and
 “ instruction (the glory of their God being al-
 “ ways their chief end), and are thereby often
 “ revived, and very much refreshed. The gene-
 “ rality of these sorts, above-mentioned, do walk
 “ very circumspectly, and really make it ap-
 “ pear to the world, that they have been with
 “ *Jesus*: which is very much evidenced in their
 “ chearfully bearing reproaches for *Christ*’s sake.
 “ And upon the whole, we hope there is such a
 “ flame kindled, as shall never be extinguished.
 “ And with respect to two particular societies,
 “ whereof Mr. *Bowie* is a member, he gave me
 “ the inclosed (c) in writing; which you will pe-
 “ ruse

(c) To Mr. *Muir*. “ *Edinburgh, August 6, 1743.*
 “ As you desire a short account of the two societies I
 “ am concerned in, I shall give it in a very few words.
 “ They consist of twenty-five, or twenty-six members
 “ each;

“ ruse and return. This is not all; for several
“ country people are beginning to assemble toge-
“ ther in little meetings, to worship their God :
“ particularly, the Serjeant informs me of one
“ about two miles from this place, where several
“ ploughmen, and other illiterate persons, meet
“ for the most noble ends and purposes; and are
“ going most sweetly on, much increased in
“ grace and knowledge, and some are daily ad-
“ ded to their number. I am informed from the
“ east country, (where there have been no so-
“ cieties since the secession) that about *Old Cam-*

“ each; and, except a very few, are all persons whose
“ concern about religion, began in the late awakening.
“ I never saw the ends of such societies answered near
“ so well, as among these. I think, I may safely de-
“ clare, that I was never witness to so much of real
“ christian exercise among any persons I have known,
“ as I have observed, to my great satisfaction, among
“ most of them. It is most amazing to observe, how
“ much some of them, who at their first concern, were
“ brutishly ignorant of every thing good, have now
“ made such advances in knowledge, that they excel
“ those who were formerly far before them. The con-
“ cern about their own salvation is not only remarkable,
“ but the abiding earnestness they show in their prayers,
“ for the increase of the Redeemer’s kingdom, is most
“ desirable; and the care they show in watching over
“ one another, is one convincing evidencé of their bro-
“ therly love, and true christian tenderness. I might
“ say a great deal more, but must conclude. I am, &c.
“ *A. Bowie.*”

There is also notice taken of some remarkable conver-
sions, and of the reformation observed in the *Edinburgh*
Hospitals, in Numbers X. XI. XV. of *Glasgow*
Weekly History.

“ bus, six miles from *Dunbar*, many are now
 “ meeting together for social prayer, and mutual
 “ conversation about matters of religion, where-
 “ in the Lord is with them of a truth. And in
 “ that place, there is more eager thirsting for
 “ the word, than usual, and the ministers are
 “ learning to speak with new tongues. And one
 “ of my acquaintance, who was in this place
 “ last winter, has happily been the Lord’s instru-
 “ ment in beginning these societies. How beau-
 “ tiful and refreshing is it, my dear friend, to
 “ hear of so many following after the despised
 “ *Jesus*? Should we not take it as a token for
 “ good, that young ones, instead of spending
 “ their spare hours in idle, vain, and unprofit-
 “ able play, do now assemble, and join in calling
 “ upon the Lord. Is it not a good sign to hear
 “ many poor foolish virgins, (instead of being
 “ employed in the vanities of the generality of
 “ their sex) meeting together for prayer; and
 “ many prodigal youths, instead of revelling, and
 “ drunkenness, chambering, and wantonness, now
 “ breathing after the knowledge of *Jesus Christ*,
 “ and him crucified? O that the Lord would
 “ more and more exert his almighty power
 “ amongst us. There are several other societies
 “ for prayer, near about this city, prospering very
 “ well.”

The Rev. Mr. *Mac Culloch* of *Cambuslang*, thus
 writes to Mr. *Whitefield*, a few months after his
 first

first visit to *Glasgow* (d); “ As it is matter of
“ great joy and thankfulness to God, who sent
“ you here, and gave you so much countenance,
“ and so remarkably crowned your labours when
“ here at *Glasgow* with success; so I doubt not
“ but the following account, of the many seals to
“ your ministry in and about that city, will be
“ very rejoicing to your heart, as our glorious
“ Redeemer’s Kingdom is so much advanced, and
“ the everlasting happiness of immortal souls
“ promoted.

“ I am well informed by some ministers, and
“ other judicious and experienced christians, that
“ there are to the number of fifty persons already
“ got notice of, in and about *Glasgow*, that by all
“ that can be judged by persons of the best dis-
“ cerning in spiritual things, are savingly con-
“ verted, by the blessing and power of God, ac-
“ companying your ten sermons in that place;
“ besides several others under convictions, not
“ reckoned in this number, whose state remains,
“ as yet, a little doubtful. And besides, several
“ christians of considerable standing, who were
“ much strengthened, revived, and comforted,
“ by means of hearing your sermons; being
“ made to rejoice in hope of the glory of God,
“ having obtained the full assurance of faith.

“ Among those lately converted, here are several
“ young people who were formerly openly

(d) *Glasgow Weekly History*, No. XIII.

“ wicked and flagitious, or at best but very negligent as to spiritual concerns, but are now in the way of salvation. Some young converts are yet under doubts and fears; but a considerable number of them have attained to joy and peace in believing.

“ Several lately wrought upon in a gracious way, seem to outstrip christians of considerable standing, in spiritual-mindedness, and many other good qualifications: and particularly, in their zeal for the conversion of others, and love to the ordinances, without a spirit of bigotry, or party zeal.

“ These converts by your ministry are discovered from time to time; a good many are but lately got notice of, that were not known before; which was partly occasioned by their convictions not being so strong and pungent at the first, as they proved afterwards, partly by the discouragement they met with in the families where they resided, and partly by the reserved tempers of the persons themselves, and their bashfulness, because of their former negligences and open enormities. These things give ground to hope, there may be more discovered afterwards, that are not yet known.

“ Besides these awakened, by the power of God accompanying your sermons, there are others awakened since, by means of the great visible change discovered in their former intimate acquaintance, that were then converted,

“ when

“ when they saw the change so remarkable, and
“ the effects so abiding.

“ Young converts are exceeding active to pro-
“ mote the conversion of others, especially their
“ relations and near concerns, by their exhorta-
“ tions, and letters to distant friends in the coun-
“ try ; and there are some instances of the good
“ effects of these endeavours.

“ They have all a great love to one another,
“ and all good christians, and a great sympathy
“ with such of their number, as are under doubts
“ and fears. Such of them as have not received
“ comfort, by their earnest and deep concern,
“ and close attendance on the means of grace,
“ are hereby instrumental to excite christians of
“ elder standing, to more diligence in religion.

“ These, dear Brother, are a few hints of some
“ of the most remarkable things, as to the suc-
“ cess of your labours at *Glasgow*, by the Divine
“ Blessing. May a rich and powerful blessing,
“ give a plentiful increase to them every where,
“ where you come with the glad tidings of the
“ great salvation.”

At *Aberdeen*, one of the ministers of that city,
“ thus writes of him, to a person of distinction.
“ *October 3, 1741 (e)*. Honoured Sir, At your
“ desire, I shall not refuse, (however much rea-
“ son I may have for declining to offer my judg-
“ ment, or opinion, in things of this nature) to

(e) *Glasgow Weekly History*, No. XXVIII.

“ acquaint you freely of what I think of the
 “ Rev. Mr. *Whitefield*, or rather what is the
 “ opinion of persons of more acquaintance with
 “ the good ways of God.

“ He is, I believe, justly esteemed by all who
 “ are personally acquainted with him, an eminent
 “ instrument of reviving, in these declining
 “ times, a just sense and concern for the great
 “ things of religion. We have, of late, been
 “ much employed, and a great noise has been
 “ made about the lesser matters of the law: and
 “ are now much broken in judgment about
 “ things, many of which, I must own, I do not
 “ understand (*f*). The cry has been, and still
 “ continues loud, ‘ Lo here is *Christ*, and lo there.’

(*f*) Of those who differed from their brethren, as to their judgment about many things, was Mr. *B*—, one of the ministers of *Aberdeen*. After he had prayed and preached against Mr. *Whitefield*, in his hearing, and quoted some passages of his first printed sermons, as heterodox: Sermon being ended, Mr. *Ogilvie* gave notice, That Mr. *Whitefield* would preach in about half an hour. The interval being so short, the magistrates retired into the Session-house, and the congregation patiently waited, “ big with expectation, (says Mr. *Whitefield*) of hearing my resentment. At the time appointed, I went “ up, and took no other notice of the good man’s ill- “ timed zeal, than to observe in some part of my dis- “ course, That if the good old gentleman had seen some “ of my later writings, wherein I had corrected several “ of my former mistakes, he would not have expressed himself in such strong terms. The people being thus “ diverted from controversy with man, were deeply im- “ pressed with what they heard from the word of God.”
 Letter CCCLXI.

“ And

“ And now the Lord has raised up this eminent
“ instrument, from a quarter, whence we could
“ not have expected it, to call us all to return to
“ him; from whom, it is plain, we have deeply
“ revolted. His being by education and pro-
“ fession of a different way, from what, I cannot
“ but think, is most justly professed among us,
“ seems to me, to add no small weight to his
“ testimony; as does also his age. The Lord by
“ this is, as it were, attracting our eyes and at-
“ tention to one, who, had he been formerly of
“ us, would doubtless, like others, be despised.
“ And yet, I cannot but look upon it as a sad in-
“ stance of a departing God, that, instead of
“ regard, he meets not only with contempt, but
“ with opposition also, from those who ought to
“ act a very different part. Did he preach ano-
“ ther *Jesus*, or another doctrine, he ought justly
“ to be rejected: but this is not the case. And
“ yet this very thing is advanced as an argument
“ against him: It is said, he advances nothing
“ new. And I allow it. This gives his friends
“ joy. But these reverend gentlemen should
“ mind, that there are two things in Gospel
“ ordinances, purity and power. The first, in
“ mercy, we still have in some good measure (tho’
“ complaints of the want of this are very open);
“ but the last, we sadly confess the want of, and
“ this is what attends the Gospel dispensed by him.
“ And sure, I am, that even the credible report
“ of it should much endear him to all, who wish
“ well

“ well to the interest of our dear, tho’ too unknown, and altogether lovely Lord *Jesus*.

“ His calmness and serenity under all he meets with, yea his joy in tribulation, is to me so surprising, that I often think, the Lord sent him to this place, in particular, to teach me how to preach, and especially how to suffer.

“ His attachment to no party, but to *Christ* and true Grace alone, has long appeared to me a peculiar excellency in him. Christianity has been so long broken into so many different sects and parties, that an honest pagan might justly be at a loss, was he among us, where to find the religion of *Jesus*.

“ One now appears, who loudly calls us (and whose voice the Lord seems to back with power) to look into the original plan of that religion we profess : sure nothing more just, nothing more reasonable. He tells us, wherein the Kingdom of God does consist. And yet how sad is it, he should be despised. Who knows but this may be the Lord’s last voice to us, before he takes his kingdom from us ?

“ As to what you ask of his reception in this city ; I invited him, nay, urged him, to undertake this journey, in consequence of a correspondence with him, for more than two or three years. I did it with the concurrence of a very few. His journey was delayed, till bad reports had embittered the minds of almost all against him : so that when he came, I could
“ scarce

“ scarce obtain liberty for him to preach even in
“ the fields. All that I could do, was what I
“ had resolved long before; I gave him with great
“ pleasure, and full freedom, my pulpit, which,
“ for that day, was in the church which our
“ magistrates and principal people of note fre-
“ quent. And at once, the Lord, by his preach-
“ ing, melted down the hearts of his enemies,
“ (except ——— and ———); so that, con-
“ trary to our custom, he was allowed the same
“ place and pulpit in the evening of that day,
“ and the other church as often as he pleased.

“ While he stayed among us in this city, he
“ answered our expectations so much, that he has
“ scarce more friends any where of its bulk,
“ than here, where, at first, almost all were a-
“ gainst him. And the word came also with so
“ much power, that I hope several of different
“ denominations, will bless the Lord for ever-
“ more, that ever they heard him. And in his
“ way from us, I saw in part, and have heard
“ more fully since, what satisfies, that this was
“ of the Lord, and for the good of many.”
“ P. S. I suppose you have heard, that our ma-
“ gistrates waited on him while here, and made
“ him free of this place; though that is a com-
“ pliment, rarely allowed to strangers, of late.”

Mr. *Willison*, minister at *Dundee*, wrote as fol-
lows, to his friend at *Edinburgh*. “ *October 8,*
“ 1741 (g). Honoured Sir, I am favoured with

(g) *Glasgow Weekly History*, No. XIII.

“ yours,

“ yours, wherein you desire my thoughts of Mr
“ *Whitefield*, and an account of his labours and
“ success with us. Although my sentiments may
“ be little regarded by many, yet when you put
“ me to it, I think I am bound to do justice to
“ the character of this stranger, which I see few
“ willing to do. I am not much surprized,
“ though the Devil, and all he can influence, be
“ up in arms against the youth, seeing he makes
“ such bold and vigorous attacks upon his king-
“ dom and strong holds. As you, Sir, do ob-
“ serve it to be with you, so it is with us. He is
“ hated, and spoken against, by all the episcopal
“ party, and even the most of our clergy do
“ labour to diminish and expose him: this is not
“ to be much wondered at, seeing his incessant
“ labours for *Christ* and souls, is such a strong
“ reproof to them; besides, what he says pub-
“ licly, against the sending out of unconverted
“ ministers, and their preaching an unknown
“ *Christ*; this must be galling to carnal men. I
“ look upon this youth, as raised up of God
“ for special service, and spirited for making new
“ and singular attempts, for promoting true
“ christianity in the world, and for reviving it
“ where it is decayed; and I see him wonder-
“ fully fitted and strengthened, both in body and
“ mind, for going through with his projects,
“ amidst the greatest discouragements and diffi-
“ culties. I see the man to be all of a piece;
“ his life and conversation to be a transcript of
“ his

“ his sermons. It is truly a rare thing, to see
“ so much of God about any one man. To see
“ one so eminent for humility, in the midst of
“ applause; for meekness and patience, under
“ reproaches and injuries; for love to enemies;
“ for desire to glorify *Christ*, and save souls;
“ contentment in a mean lot, acquiescing in the
“ will of God in all cases, never fretting under
“ any dispensation, but still praising and giving
“ thanks for every thing. It is rare to see in a
“ man, such a flaming fire for God and against
“ sin, when in the pulpit; and yet most easy and
“ calm in conversing with men out of it; care-
“ ful not to give offence to them, and yet never
“ courting the favour of any. God has bestow-
“ ed a large measure of gifts and graces upon
“ him, for the work he is engaged in, and has
“ made him a chosen vessel, to carry his name
“ among the *Gentiles*, and to revive his work in
“ several other churches. O that God may order
“ his coming to poor *Scotland*, in such a cloudy
“ time, for the same end! And who knows, but
“ God might be intreated, if we could wrestle
“ with him, notwithstanding all our provoca-
“ tions! Things appeared most unlikely, in other
“ places, some while ago, where now *Christ* is
“ riding in triumph, going forth conquering
“ and to conquer. This worthy youth, is singu-
“ larly fitted to do the work of an Evangelist; and
“ I have been long of opinion, that it would
“ be for the advantage of the world, were this
“ still

“ still to be a standing office in the church. And
 “ seeing the Lord has stirred him up to ven-
 “ ture his life, reputation, and his all for *Christ*;
 “ refuse the best benefices in his own country,
 “ and run all hazards by sea and land, and travel
 “ so many thousand miles to proclaim the glory
 “ of *Christ*, and riches of his free-grace, of
 “ which he himself is a monument; and espe-
 “ cially, seeing God has honoured him to do all
 “ this with such surprising success, among sinners
 “ of all ranks and persuasions, and even many of
 “ the most notorious, in awakening and turning
 “ them to the Lord; I truly think we are also
 “ bound to honour him, and to esteem him high-
 “ ly in love for his master’s, and for his work’s
 “ sake, according to 1 *Thess.* v. 13. And for
 “ those who vilify and oppose him, I wish they
 “ would even notice a *Gamaliel*’s words, *Acts* v.
 “ Let him alone, lest haply ye be found to fight
 “ against God:’ “ Or rather, that they would re-
 “ gard the Apostle *Peter*’s words, apologizing for
 “ his going in with the uncircumcised, *Acts* xi.
 “ when the Holy Ghost fell upon them; ‘What
 “ was I that I could withstand God?’ “ I have
 “ myself been witness to the Holy Ghost falling
 “ upon him and his hearers oftner than once,
 “ I do not say in a miraculous, though in an ob-
 “ servable manner. Yea, I have already seen
 “ the desirable fruits thereof in not a few; and
 “ hope, through the divine blessing on the seed
 “ sown, to see more. Many here are blessing
 “ God,

“ God, for sending him to this country, though
“ Satan has raged much against it.

“ The Lord is a sovereign agent, and may
“ raise up the instruments of his glory, from
“ what churches or places he pleases; and glori-
“ fies his grace the more, when he does it from
“ those societies, whence and when it could be
“ least expected. Though Mr. *Whitefield* be or-
“ dained, according to his education, a minister
“ of the Church of *England*; yet we are to re-
“ gard him as one, whom God has raised up, to
“ witness against the corruptions of that Church;
“ whom God is still enlightening, and causing to
“ make advances towards us. He has already
“ conformed to us, both in doctrine and worship,
“ and lies open to light to conform to us in other
“ points. He is thoroughly a Calvinist, and
“ sound to the doctrines of Free Grace, in the
“ doctrine of Original Sin, the New Birth, justi-
“ fication by *Christ*, the necessity of imputed
“ Righteousness, the operations of the Holy
“ Ghost, &c. These he makes his great theme,
“ drives the point home to the conscience, and
“ God attends it with great power. And as God
“ has enlightened him gradually in these things,
“ so he is still ready to receive more light, and
“ so soon as he gets it, he is most frank in de-
“ claring it.

“ God, by owning him so wonderfully, is
“ pleased to give a rebuke to our intemperate
“ bigotry, and party-zeal, and to tell us, that

“neither circumcision nor uncircumcision availeth
 “any thing, but the new creature.” “*P. S.*
 “Many with us are for preferring ministers, ac-
 “cording to the party they are of, but commend
 “me to a pious, *Christ*-exalting, and soul-win-
 “ning minister, whatever be his denomination.
 “Such are ministers of *Christ*’s sending, and of
 “such he saith, ‘He that receiveth you, re-
 “ceiveth me, and he that despiseth you, des-
 “pise me;” which is a rule of duty to
 “us (*b*).”

The

(*b*) The compiler lately received a transcript, from the diary of a very worthy christian in *Edinburgh*, who died about two years ago, in which are the following passages. “*Sabbati, August 9, 1741.* What is sur-
 “prizing, is, that numbers of all ranks, all denomi-
 “nations, and all characters, come constantly to hear
 “him, though his sermons abound with those truths
 “which would be unwelcome from the mouth of others.
 “He is indefatigable in his work. Three hours before
 “noon he appoints, for people under distress to con-
 “verse with him, when he is much confined. Then
 “he writes numbers of letters. And this week he is
 “to add a morning lecture to his work. I have reason,
 “among many others, for blessing God, for sending
 “him to this place.”

“*Sabbati, August 30, 1741.* Mr. *W*——d preach-
 “ed *Monday* morning and afternoon, *Tuesday* forenoon
 “in the *Canongate* Church, evening in the park, and
 “gathered 25 *l.* 7 *s.* 6 *d.* for the poor *Highlanders*.
 “Next day he went to *Newbottle*, and preached twice.
 “On *Thursday* to *Whitburn*; *Friday* morning at *Torphi-*
 “*chen*; *Friday* evening at *Linlithgow*; *Saturday* morning
 “and afternoon, both at *Falkirk*. And this day he is
 “at *Airth*. To-morrow he will preach twice at *Stir-*
 “*ling*. *Culross*, *Tuesday* forenoon; *Dumfermlin*, after-
 “noon.

The four preceding letters shew the acceptableness and success of Mr. *Whitefield's* ministrations in

“ noon. *Wednesday*, twice at *Kinross*. *Thursday*, *Perth*.
 “ From *Friday* to *Monday*, at *Dundee*. *Monday*, *King-*
 “ *lassie*, and came to *Edinburgh* on *Tuesday*. Blessed be
 “ GOD, he seldom preaches without some one or other
 “ laid under concern. Surely GOD has sent him to this
 “ place for good. The Devil never raged more by his
 “ emissaries. It is remarkable, there never was a mini-
 “ ster, no nor any other man, against whom the mouths
 “ of the licentious have been more opened. Since he
 “ came, I have found myself more desirous to be watch-
 “ ful, lest my foot slip at any time, and to guard against
 “ many things, which before I thought indifferent.

“ *Thursday, October 29, 1741.* Yesterday Mr. *White-*
 “ *field* left this place, to return to *England*. His de-
 “ parture was a great grief to many, whom the LORD
 “ has mercifully awakened, under his ministry, the
 “ number of which, I believe, is very great. Mr.
 “ *W——r* alone, among about thirty young communi-
 “ cants that came to converse with him, found about a
 “ dozen, who told him, They were first effectually
 “ touched under his ministry; and gave very good ac-
 “ counts of a work of GOD upon their souls. Some of
 “ the most abandoned wretches are brought to cry,
 “ What shall I do to be saved? “ I have often had the
 “ opportunity of conversation with him, and, I think,
 “ I never heard him, or conversed with him, but I
 “ learned some good lesson. I do not remember to have
 “ heard one idle word drop from him, in all the times I
 “ have been in company with him; and others, that
 “ have been much more with him, give him the same
 “ testimony. On *Tuesday* last, he preached and exhorted
 “ seven times. I heard him to my great satisfaction the
 “ fourth time, in the park. From that he went to the
 “ Old People’s Hospital, to give them an exhortation;
 “ but indeed, I never was witness to any thing of the
 “ kind before. All the congregation (for many follow-
 “ ed him) were so moved, that very few, if any, could

in most of the great towns in Scotland. As to smaller places, the following extract of a Letter from the Rev. Mr. *Thomas Davidson* (his fellow-traveller) to the Rev. Mr. *Henry Davidson* of Gal-

“ refrain from crying out. I am sure, the Kingdom of
 “ God was then come nigh unto them, and that a woe
 “ will be unto them that slighted the offers of a Saviour
 “ then made to them. From that, he went to *Heriot's*
 “ Hospital, where a great change is wrought upon many
 “ of the boys; for there, as well as in the Maiden-
 “ Hospitals, Fellowship-meetings are set up, which
 “ is quite new there; for the boys of that Hospi-
 “ tal were noted for the wickedest boys about town.
 “ I was with him in a private house in the evening.
 “ When he came there, he was quite worn out. How-
 “ ever, he expounded there, which was the seventh dis-
 “ course that day; and, what was very surprizing, he
 “ was much fresher after he had done, than at the be-
 “ ginning.

“ *November 29, 1741.* I had agreeable accounts of
 “ some of the children who were wrought upon by the
 “ ministry of Mr. *W—d.* I heard this day of a good
 “ many, that I heard not of formerly, who were not
 “ only laid under concern, but seemed to have a work
 “ of grace wrought upon their heart, appearing by a
 “ most remarkable change in their conversation, and
 “ eager desires after farther degrees of knowledge of
 “ the LORD's ways, which leads them to attend every
 “ opportunity they can have for instruction.

“ *Sabbati, December 6, 1741.* Since Mr. *Whitefield's*
 “ coming here, I find christians freer in conversation
 “ than formerly; which is a great mercy both to them-
 “ selves, and all about them; the experience of which
 “ I have had by this past week, in several places where
 “ I have been. I had occasion to see a soldier, who was
 “ lately wrought upon by Mr. *Whitefield's* means. He
 “ seems to have come a great length in a little time,
 “ and gives a very judicious account of the LORD's
 “ dealings with his soul.”

Laithiels,

laishies, dated *Culrofs*, December 3, 1741, will be an agreeable specimen.

“ Our journey to the North was as comfortable as any we had. In several places as he came along, the Lord I thought countenanced him in a very convincing manner, particularly at a place called *Lundie*, five miles north from *Dundee*, where there is a considerable number of serious christians; who hearing that he was to come that way, spent most part of the night before in prayer together. Although his preaching there was only in a passing way, having to ride to *Dundee* after it, and it was betwixt three and four before he reached the place; yet he had but scarce well begun, before the power of God was indeed very discernible. Never did I see such a pleasing melting in a worshipping assembly. There was nothing violent in it, or like what we may call screwing up the passions: for it evidently appeared to be deep and hearty, and to proceed from a higher spring.”

As a conclusion of this article, concerning Mr. *Whitefield's* first reception and ministrations in *Scotland*, the reader will not be displeased to see the following extract from the papers of a gentleman deceased, who was eminent for learning and knowledge of the world, and who had a general acquaintance with those who professed the greatest regard to religion.

“ Messieurs *Ebenezer* and *Ralph Erskine* cor-
 “ responded with him for two or three years,
 “ and invited him to *Scotland*. But afterwards
 “ reflecting that if they held communion with an
 “ episcopal minister, because a good man and
 “ successful preacher, they could not vindicate
 “ their renouncing communion with such mi-
 “ nisters in the Church of *Scotland*: They wrote
 “ to him not to come. However, on the invita-
 “ tion of some ministers and people of the esta-
 “ blished Church he came, and preached his first
 “ sermon in Mr. *Ralph Erskine*’s pulpit at *Dum-*
 “ *fermlin* (a town ten or twelve miles from *Edin-*
 “ *burgh* on the other side of *Forth*.) At a second
 “ visit to *Dumfermlin*, he had a conference with all
 “ the seceding brethren, where he honestly
 “ avowed that he was a member of the Church
 “ of *England*, and as he thought the Government
 “ and Worship of it lawful, was resolved, unless
 “ violently thrust out of it, to continue so, re-
 “ buking sin and preaching *Christ*: And told
 “ them he reckoned the Solemn League and Co-
 “ venant a sinful oath, as too much narrowing the
 “ communion of saints, and that he could not see
 “ the divine right of Presbytery. On this they
 “ came to a presbyterial resolution to have no more
 “ to do with him; and one of them preached a ser-
 “ mon to shew that one who held communion
 “ with the Church of *England*, or backslidden
 “ Church of *Scotland*, could not be an instrument
 “ of

“ of reformation. This, however, did not hinder
“ multitudes, both of the Seceders and establish-
“ ed Church of *Scotland*, from hearing his ser-
“ mons. His soundness in the faith, his fervent
“ zeal, and unwearied diligence for promoting
“ the cause of *Christ*; the plainness and simplici-
“ ty, the affection and warmth of his sermons;
“ and the amazing power that had accompanied
“ them in many parts of *England*, and in almost
“ all the *North American* Colonies, joined to his
“ meekness, humility, and truly candid and ca-
“ tholic spirit, convinced them there was reason
“ to think well of him, and to countenance his
“ ministry. Conversions were become rare, little
“ liveliness was to be found even in real christians,
“ and bigotry and blind zeal were producing ani-
“ mosities and divisions, and turning away the
“ attention of good men from matters of infi-
“ nitely greater importance. In this situation,
“ an animated preacher appears, singularly qua-
“ lified to awaken the secure, to recover christians
“ to their first love, and first works, and to recon-
“ cile their affections one to another.

“ The episcopal clergy gave him no counte-
“ nance, though some few of their people did.
“ And in the established Church of *Scotland*, some
“ of the more rigid presbyterians would not hold
“ communion with him, on account of his con-
“ nection with the Church of *England*, and his
“ seeming to assume the office of an Evangelist,

“ peculiar, in their apprehension, to the first
 “ ages of the church : while some, who affected
 “ to be thought more sensible, or more modish
 “ and polite, were mightily dissatisfied with him
 “ for preaching the *Calvinist* Doctrines of Elec-
 “ tion, Original Sin, Efficacious Grace, Justi-
 “ fication through Faith, and the Perseverance
 “ of the Saints ; and for inveighing against the
 “ play-house, dancing assemblies, games of chance,
 “ haunting taverns, vanity and extravagance in
 “ dress, and levity in behaviour and conver-
 “ sation.

“ Some gentlemen and ladies who went to
 “ hear, would not go a second time, because
 “ he disturbed them, by insisting on man’s mi-
 “ serable and dangerous state by nature, and
 “ the strictness and holiness essential to the
 “ christian character. But upon many of his
 “ hearers in *Edinburgh*, of all ranks and ages,
 “ especially young people, deep impressions
 “ were made, and many of them waited on
 “ him privately, lamenting their former im-
 “ moral lives, or stupid thoughtlessness about reli-
 “ gion, and expressing their anxious concern about
 “ obtaining an interest in *Christ*, and the sancti-
 “ fying influences of the Spirit. In the greatest
 “ part of these, the impressions have appeared
 “ to be saving, from their circumspect exem-
 “ plary conduct since that time, or from their
 “ comfortable, or triumphant deaths. Many
 “ Prebyterians

“ Presbyterians begin to think more mildly and
“ candidly than before, of the ministers and
“ members of the Church of *England* (i).”

(i) This year, 1741. he received the compliment of honorary Burgeſs Tickets from the Towns of *Stirling*, *Glasgow*, *Paiſley*, and *Aberdeen*. And in 1742, from *Irvine*. And 1762, from *Edinburgh*.

C H A P. IX.

From his leaving Edinburgh 1741, to his Return to that City in the Year 1742.

MR. *Whitefield* having left *Edinburgh* in the latter end of *October* 1741, set out for *Abergavenny* in *Wales*, where, having some time ago formed a resolution to enter into the married state, he married one Mrs. *James* (k), a widow between thirty and forty years of age; of whom he says (Letter CCCLXXVI.) “ She has been a house-keeper many years, once gay, but for three years last past, a despised follower of the Lamb of God.” From *Abergavenny* he went to *Bristol*, where he preached twice a day with his usual success. Upon returning to *London* in the beginning of *December*, he received letters from *Georgia* concerning his orphan-family, which, with respect to their external circumstances, were a little discouraging. On the other hand, he had most comfortable accounts of the fruits of his ministry in *Scotland*. This made him think of paying another visit there in the Spring. Mean time, he had the pleasure of seeing his labours attended with the divine blessing at *London* and *Bristol*. And from

(k) Her maiden name was *Elizabeth Burnell*.

Gloucester he thus writes, “ *December 22, 1741,*
“ *Last Thursday* evening the Lord brought me hi-
“ ther. I preached immediately to our friends in
“ a large barn, and had my Master’s presence.
“ On *Friday* and *Saturday*, I preached again twice.
“ Both the power and the congregation increased.
“ On *Sunday* Providence opened a door for my
“ preaching in *St. John’s*, one of the parish
“ churches. Great numbers came. On *Sunday*
“ afternoon, after I had preached twice at *Glou-*
“ *cester*, I preached at Mr. *F——*’s at the hill, six
“ miles off, and again at night, at *Stroud*. The
“ people seemed to be more hungry than ever, and
“ the Lord to be more amongst them. Yesterday
“ morning I preached at *Painfwick* in the parish
“ church, here in the afternoon, and again at
“ night in the barn. God gives me unspeakable
“ comfort, and uninterrupted joy. Here seems to
“ be a new awakening, and a revival of the work
“ of God. I find several country people were
“ awakened when I preached at *Tewksbury*, and
“ have heard of three or four that have died in the
“ Lord. We shall never know what good field-
“ preaching has done, till we come to judgment.
“ Many, who were prejudiced against me, begin
“ to be of another mind; and God shows me more
“ and more, that when a man’s ways please the
“ Lord, he will make even his enemies to be at
“ peace with him. To morrow morning I pur-
“ pose to set out for *Abergavenny*, and to preach
“ at

“ at *Bristol*, in *Wilts*, *Gloucester*, and *Gloucestershire*;
 “ before I see *London*.”

In the latter end of *December* he came to *Bristol*, where he continued near a month, preaching twice every day, and writing to his friends in *London* and *Scotland*. He also set up a general monthly meeting to read corresponding letters. From *Bristol* he returned to *Gloucester*, and *January* 28, 1742, writes, (l) “ On *Friday* last I left *Bristol*, having first settled affairs, almost as I could wish. At *Kingswood*, I administered the sacrament on *Wednesday* night. It was the Lord’s passover. On *Thursday* we had a sweet love-feast; on *Friday* the Lord was with me twice at *Tockington*; on *Saturday* morning I broke up some fallow ground at *Newport*; and in the evening preached to many thousands at *Stroud*; on *Monday* morning at *Painswick*, and ever since twice a day here. Our congregations, I think, are larger than at *Bristol*. Every sermon is blessed.”

On his way to *London*, *Feb.* 23, he was still farther encouraged by receiving letters from *America*, informing him of the remarkable success of the gospel there, and that God had stirred up some wealthy friends to assist his orphans in their late straits (m). Upon his return to *London*, he went

(l) Letter CCCLXXXIX.

(m) “ The everlasting God reward all their benefactors. I find there has been a fresh awakening among them. I am informed, that twelve negroes, belonging to a planter lately converted at the Orphan-house, are savingly brought home to *Jesus Christ*.” Letter CCCXCVIII.

on with greater zeal and success, if possible, than ever. “ Our Saviour (says he, writing to a brother (n), *April 6, 1742*) is doing great things in *London* daily. I rejoice to hear that you are helped in your work. Let this encourage you : go on, go on ; the more we do, the more we may do for *Jesus*. I sleep and eat but little, and am constantly employed from morning till midnight, and yet my strength is daily renewed. O free grace ! It fires my soul, and makes me long to do something for *Jesus*. It is true, indeed, I want to go home ; but here are so many souls ready to perish for lack of knowledge, that I am willing to tarry below as long as my Master has work for me.”

From this principle of compassion to perishing souls, he now ventured to take a very extraordinary step. It had been the custom for many years past, in the holiday seasons, to erect booths in *Moorfields*, for mountebanks, players, puppet-shows, &c. which were attended from morning till night, by innumerable multitudes of the lower sort of people. He formed a resolution to preach the gospel among them ; and executed it. On *Whitmonday*, at six o'clock in the morning, attended by a large congregation of praying people, he began. Thousands, who were waiting there, gaping for their usual diversions, all flocked round him. His text was *John* iii. 14. They gazed, they

listened, they wept : and many seemed to be stung with deep conviction for their past sins. All was hushed and solemn. (o) “ Being thus encouraged, “ (says he) I ventured out again at noon, when the “ fields were quite full ; and could scarce help smiling, to see thousands, when a merry-andrew was “ trumpeting to them, upon observing me mount “ a stand on the other side of the field, deserting “ him, till not so much as one was left behind, “ but all flocked to hear the gospel. But this, “ together with a complaint that they had taken “ near twenty or thirty pounds less that day than “ usual, so enraged the owners of the booths, that “ when I came to preach a third time in the evening, in the midst of the sermon, a merry-andrew “ got up upon a man’s shoulders, and advancing “ near the pulpit, attempted to slash me with a “ long heavy whip several times. Soon afterwards “ they got a recruiting serjeant, with his drum, &c. “ to pass through the congregation. But I “ fired the people to make way for the King’s “ officer, which was quietly done. Finding these “ efforts to fail, a large body, quite on the opposite side, assembled together, and having got a “ great pole for their standard, advanced with “ sound of drum, in a very threatening manner, “ till they came near the skirts of the congregation. Uncommon courage was given both to “ preacher and hearers. I prayed for support and

(o) *M. S.* and Letters CCCCXI, CCCCXII.

“ de-

“ deliverance, and was heard. For just as they
“ approached us with looks full of resentment, I
“ know not by what accident, they quarrelled
“ among themselves, threw down their staff, and
“ went their way, leaving, however, many of their
“ company behind, who, before we had done, I
“ trust were brought over to join the besieged
“ party. I think I continued in praying, preach-
“ ing, and singing, (for the noise was too great at
“ times to preach) about three hours. We then
“ retired to the Tabernacle, where thousands
“ flocked. We were determined to pray down
“ the booths; but blessed be God, more substan-
“ tial work was done. At a moderate computa-
“ tion, I received (I believe) a thousand notes
“ from persons under conviction; and soon after,
“ upwards of three hundred were received into the
“ society in one day. Some I married, that had
“ lived together without marriage. One man had
“ exchanged his wife for another, and given four-
“ teen shillings in exchange. Numbers, that
“ seemed as it were to have been bred up for Ty-
“ burn, were at that time plucked as firebrands
“ out of the burning.”

“ I cannot help adding, that several little boys
“ and girls, who were fond of sitting round
“ me on the pulpit, while I preached, and
“ handing to me people’s notes, though they
“ were often pelted with eggs, dirt, &c. thrown
“ at me, never once gave way; but, on the
“ contrary, every time I was struck, turned up
“ their

“ their little weeping eyes, and seemed to wish
“ they could receive the blows for me. God
“ make them, in their growing years, great and
“ living martyrs for him, who out of the mouth
“ of babes and sucklings perfects praise.”

C H A P. X.

*From his Arrival in Scotland 1742, to his Return to
London the same Year.*

SOON after this, he embarked a second time for *Scotland*, and arrived at *Leith*, *June 3, 1742* (p).

But here it is proper to take a view of the state of things in that country upon his arrival. It had

(p) “ *Edinburgh, Sabbath, June 6, 1742.* On *Thursday* last our dear friend *Mr. Whitefield* returned to this place, to the great comfort of many honest christians, especially of those to whom he was made a mean of conviction and conversion when last here.—He seems to have improved much in christian knowledge. He is much refreshed with the accounts of the work of God in the west country.—I have heard him preach five excellent discourses, all calculated for the building up of christians (though he never fails to put in a word for the conviction of sinners); and, I think, can say, that I have never heard him without some influence attending his preaching, especially in private houses. O may the impressions made on my heart never wear off, lest at any time I should be in danger of dropping my watch, and becoming untender.”

“ *Sabb. October 17, 1742.* It is a great recommendation of *Mr. Whitefield* to me, that though the *Seceders* give him every bad character that can be devised, viz. a forcerer, &c. yet he takes all patiently, and wherever he goes, speaks well of them, so far as he can: for none can approve of those gross parts of their conduct: therefore these he chooses to cast a mantle of love over.” *Diary*, formerly quoted.

pleased

pleased God to bless his first visit to *Scotland*, not only for the conversion of particular persons, and the comfort and quickening of private christians, but to rouse them to more than ordinary concern about the salvation of their neighbours, and to excite pious and conscientious ministers to greater diligence in their work. Prayers were put up, with some degree of faith and hope, that God would now give success to their labours; and not suffer them always to complain that they spent their strength in vain. Nor were these prayers long unanswered: for in the month of *February*, 1742, an extraordinary religious concern began to appear publicly at *Cambuslang*; and soon after at *Kilsyth* and other places: the news of which quickly spread through the land, and engaged general attention. Of this, a just though short description is given in the following letter, written by the Rev. Mr. *Hamilton* (then minister in the Barony parish, now in the High-Church of *Glasgow*) to Mr. *Prince*, minister in *Boston* (q). “*Glasgow*, Sept. 13, 1742. “ We in the south and west of *Scotland*, have great “ reason to join in thankfulness to God, with you, “ for the days of the Redeemer’s power that we “ are favoured with. Mr. *Whitfield* came to *Scotland* in summer 1741, for the first time: and in “ many places where he preached, his ministrations were evidently blessed, particularly in “ the cities of *Edinburgh* and *Glasgow*, where a

(q) *Prince’s Christian History*, N°. X.

“ considerable number of persons were brought
“ under such impressions of religion, as have never
“ yet left them; but they are still following on to
“ know the Lord. However, this was only the
“ beginning of far greater things: for about the
“ middle of *February* last, a very great concern
“ appeared among the people of *Cambuslang*, a small
“ parish, lying four miles south-east of *Glasgow*,
“ under the pastoral inspection of the Rev. Mr.
“ *William MacCulloch*, a man of considerable parts
“ and great piety. This concern appeared with
“ some circumstances very unusual among us: to
“ wit, severe bodily agonies, outcries, and
“ faintings in the congregation. This made the
“ report of it spread like fire, and drew vast mul-
“ titudes of people from all quarters to that place.
“ And, I believe, in less than two months after
“ the commencement of it, there were few parishes
“ within twelve miles of *Cambuslang*, but had some,
“ more or fewer awakened there, to a very deep,
“ piercing sense of sin: and many at a much
“ greater distance. I am verily persuaded with
“ your worthy brother Mr. *Cooper*, in his preface
“ to Mr. *Edwards*’s sermon, that God has made
“ use of these uncommon circumstances, to make
“ his work spread the faster. But, blessed be
“ God, *Cambuslang* is not the only place where
“ these impressions are got. The same work is
“ spreading in other parishes, and under their own
“ ministers, particularly at *Calder*, *Kilsyth*, and
“ *Cumbernauld*, all to the north, and north-east of
I “ *Glasgow*,

“ *Glasgow*. And I doubt not, that since the mid-
 “ dle of *February*, when this work began at
 “ *Cambuslang*, there are upwards of two thousand
 “ persons awakened, and almost all of them, by
 “ the best accounts I have, in a promising condi-
 “ tion: there being very few instances of impostors,
 “ or such as have lost their impressions; and many
 “ whom we are bound to think are true scripture
 “ converts, and evidencing it by a suitable walk
 “ and conversation. There is evidently a greater
 “ seriousness and concern about religion appearing
 “ in most of our congregations, than formerly: a
 “ a greater desire after the word; people applying
 “ themselves more closely to their duty; and
 “ erecting new societies for prayer and spiritual
 “ conference: which gives us the joyful prospect
 “ of a considerable enlargement of the Messiah’s
 “ kingdom.”

“ My parish has likewise had some share in this
 “ good work. There has been above an hundred
 “ new communicants among them this summer,
 “ who never did partake of the blessed sacrament
 “ before: which is five times as many as ever I
 “ admitted in any former year: most of them
 “ were awakened at *Cambuslang*; some of them
 “ in their own church; and in others the impres-
 “ sions have been more gradual, and not attended
 “ with these uncommon circumstances before men-
 “ tioned. And it is to be observed, that before
 “ we admit any person to the Lord’s table, we
 “ particularly examine them, and are satisfied with
 “ their

“ their knowledge of the principles of religion, of
 “ the nature and ends of the sacrament, and the
 “ impressions of religion they have on their
 “ minds (qq).”

To the same purpose is the Rev. Mr. *Willison's* letter to Dr. *Colman*, minister in *Boston*: dated *Dundee*, Feb. 28, 1743. (r) “ I must inform you
 “ a little of the work of God begun here. I told
 “ you in my last, that after Mr. *Whitefield's* first
 “ coming and preaching three months in *Scotland*,
 “ there were some beginnings of a revival of re-
 “ ligion in some of our principal cities; as *Edin-*
 “ *burgh* and *Glasgow*, which still continue and in-
 “ crease, especially since Mr. *Whitefield's* second
 “ coming in *June* last. But besides these cities,
 “ the Lord hath been pleased to begin a work
 “ much like that in *New-England*, in several places
 “ in the west of *Scotland*. The first parish awaken-
 “ ed, was *Cambuslang*; the next was the parish of

(qq) Extract of a letter from a person of distinction to the Compiler.

“ *Edinburgh*, February, 1772. I would not ascribe all
 “ the revival of religion in *Scotland*, to (the instrumen-
 “ tality of) Mr. *Whitefield*. At *Cambuslang*, it began,
 “ before he had been there; but in *Edinburgh*, and all
 “ the other places in *Scotland*, that I heard of, after di-
 “ ligent enquiry, it began with *his* first visit. This ho-
 “ nour he had from his divine Master, and it ought not
 “ to be taken from him. And every time he came to
 “ *Scotland*, it is an undoubted fact, that an uncommon
 “ power attended his ministry: and many were always
 “ brought under serious and lasting impressions.”

(r) Prince's *Christian History*, N°. XI.

“ *Kilfyth*, about nine miles north-east of *Glasgow*,
 “ and afterward the parishes of *Calder*, *Kirkintilloch*,
 “ *Cumbernauld*, *Campsie*, *Kilmarnock*, *Gargunnock*,
 “ and a great many others in the country. The
 “ awakenings of people have been, in a good
 “ many, attended with outcryings, faintings, and
 “ bodily distresses: but in many more, the work
 “ has proceeded with great calmness. But the
 “ effects in both sorts are alike good and desirable,
 “ and hitherto we hear nothing of their falling
 “ back from what they have professed at the be-
 “ ginning: and still we hear of some new parishes
 “ falling under great concern here and there,
 “ though the great cryings and outward distresses
 “ are much ceased.

“ The Lord, in this backsliding time, is willing
 “ to pity us, and see our ways and heal them,
 “ however crooked and perverse they have been.
 “ O shall not this wonderful step of divine conde-
 “ scension, lead us all to repentance, and to go
 “ out to meet a returning God, in the way of
 “ humiliation and reformation. The magistrates
 “ and ministers in *Edinburgh*, are beginning to
 “ set up societies for reformation of manners, and
 “ new lectures on week days. May all our cities
 “ follow their example. There is a great increase
 “ of praying societies also in *Edinburgh* and other
 “ towns and villages; and in them they are keep-
 “ ing days of thanksgiving for the partial water-
 “ ings the Lord is giving us; those in *Edinburgh*,
 “ send

“ send printed memorials to others through the
“ nation, to excite them to it (rr).”

The greatest strangers to religion could not avoid hearing of these things, but they were very differently affected with them. Whilst some became more thoughtful and serious, many mocked, and some were even filled with rage. On the other hand, the temper and behaviour of those who were the subjects of this remarkable work, was the strongest of all arguments that it came from above. Their earnest desire to be rightly directed in the way to heaven; their tender and conscientious walk; their faithfulness in the duties of their stations; their readiness to make ample restitution for any act of injustice they had formerly committed; their disposition to judge mildly of others, but severely of themselves; their laying aside quarrels and law-suits, and desiring to be reconciled, and to live peaceably with all men; such amiable and heavenly qualities, especially when appearing in some who had formerly been of a very opposite character, could not fail to strike every serious observer. In short, it was

(rr) The Rev. Mr. *Macknight* of *Irvine*, thus writes to Mr. *Whitefield*, June 21, 1742. “ Blessed be our glorious God, there are some awakenings amongst us at *Irvine*; not only of those who have been at *Cambuslang*, but several others are lately brought into great concern about their eternal state, and among them several children; the news of which I know will rejoice you, and I hope will encourage you to visit us to help forward this great and glorious work of converting sinners.”—*Remarkable Particulars*, &c.

such a time for the revival of religion, as had never before been seen in *Scotland* (s).

The enmity which wicked and profane men discovered against this work, and the derision with which they treated it, is no more than what might naturally be expected. But it is not so easy to account for the conduct of the Seceders. These, not satisfied with forbearing to approve of it, went the length even to appoint a general fast among them, one of the grounds of which was, the receiving Mr. *Whitefield* into *Scotland*; and another, the delusion, as they called it, at *Cambuslang* and other places. And Mr. *Gibb*, one of their ministers, wrote a pamphlet inveighing against both, in the most virulent language. Such was the bigotry, and misguided zeal of the bulk of the party at that time. It is hoped their successors have juster views of this matter. But it is not proper here to enlarge upon this subject (t). With respect to Mr. *Whitefield*, the spring of their first opposition to

(s) Particulars may be found in the attested narrative of the work at *Cambuslang*; Dr. Webster's *Divine Influence the true Spring*, &c.; and in Mr. Robe's *Narratives and Monthly History*.—A view of the most memorable passages, is given in Vol. II. Book IV. Chap VI. of *Hist. Coll. relating to the Success of the Gospel*, printed in 1754; where is also some account of the abiding fruits of these religious impressions.

(t) The reader who wants to see the objections against the work at *Cambuslang*, &c. fully refuted, may consult (besides the books mentioned in the last note) Mr. Robe's *Letters to Mr. Fisher*; and Mr. Jonathan Edwards's *Distinguishing Marks of a Work of the Spirit of God*.—
And

to him, sufficiently appears from his conversation with them at *Dumfermling*, formerly mentioned. And the following letter, which he wrote at *Cambuslang*, *August* 1742, and which was afterwards printed at *Glasgow*, gives an account of their objections, and his answers, which are perfectly agreeable to the spirit of both (u). “ I heartily thank you for your
 “ concern about unworthy me. Though I am not
 “ very solicitous what the world say of me, yet I
 “ would not refuse to give any one, much less a
 “ minister of *Jesus Christ*, (and such an one I take
 “ you to be) all reasonable satisfaction about any
 “ part of my doctrine or conduct. I am sorry that
 “ the associate presbytery, besides the other things
 “ exceptionable in the grounds of their late fast,
 “ have done me much wrong. As to what they
 “ say about the supremacy, my sentiments, as to
 “ the power and authority of the civil magistrate
 “ as to sacred things, agree with what is said in
 “ the *Westminster* Confession of Faith, chap. xxiii.
 “ paragraph 3 and 4. And I do own the Lord
 “ *Jesus* to be the blessed head and king of his
 “ church.

“ The solemn league and covenant I never ab-
 “ jured, neither was it ever proposed to me to be

And as to the argument from the goodness of the fruits, which is level to the capacities of all, the Compiler thinks it his duty to add, that among his acquaintance, who were the subjects of that work, the fruits were generally both *good* and *lasting*.

(u) *Glasgow Weekly Hist.* N^o. XXIII.

“ abjured : and as for my missives, if the associate
 “ presbytery will be pleased to print them, the
 “ world will see that they had no reason to expect
 “ I would act in any other manner than I have
 “ done. What that part of my experience is, that
 “ favours of the grossest enthusiasm, I know not,
 “ because not specified ; but this one thing I know,
 “ when I conversed with them, they were satisfied
 “ with the account I then gave of my experiences,
 “ and also of the validity of my mission ; only,
 “ when they found I would preach the gospel pro-
 “ miscuously to all, and for every minister that
 “ would invite me, and not adhere only to them,
 “ one of them particularly said, ‘ They were sa-
 “ tisfied with all the other accounts which I gave
 “ of myself, except of my call to *Scotland* at that
 “ time.’ They would have been glad of my help,
 “ and have received me as a minister of *Jesus*
 “ *Christ*, had I consented to have preached only at
 “ the invitation of them and their people. But I
 “ judged that to be contrary to the dictates of my
 “ conscience ; and therefore I could not comply.
 “ I thought their foundation was too narrow for
 “ any high house to be built upon. I declared
 “ freely, when last in *Scotland*, (and am more and
 “ more convinced of it since) that they were
 “ building a *Babel* (x). At the same time, they
 knew

(x) The event verified this conjecture. In his M. S.
 notes, several years after, he makes the following re-
 mark : “ Such a work (the religious concern at *Cam-*
 “ *buslang*)

“ knew very well, I was very far from being
“ against all church-government, (for how can
“ any church subsist without it?) I only urged, as
“ I do now, that since holy men differ so much
“ about the outward form, we should bear with,
“ and forbear one another, though in this respect
“ we are not of one mind. I have often declared
“ in the most public manner, that I believe the
“ Church of *Scotland* to be the best constituted
“ national church in the world. At the same time
“ I would bear with, and converse freely with all
“ others, who do not err in fundamentals, and
“ who give evidence that they are true lovers of
“ the Lord *Jesus*. This is what I mean by a ca-
“ tholic spirit. Not that I believe a Jew or Pagan
“ continuing such, can be a true christian, or have

“ *bußang*) so very extensive, must meet with great op-
“ position. My collections for the orphans gave a great
“ handle; but the chief opposition was made by the Se-
“ ceders, who, though they had prayed for me at a most
“ extravagant rate, now gave out that I was agitated by
“ the devil. Taking it for granted, that all converted
“ persons must take the covenant, and that God had
“ left the *Scotch* established churches long ago, and that
“ he would never work by the hands of a curate of the
“ Church of *England*, they condemned the whole work,
“ as the work of the devil; and kept a fast through all
“ *Scotland*, to humble themselves, because the devil
“ was come down in great wrath, and to pray that the
“ Lord would rebuke the destroyer (for that was my
“ title). But the Lord rebuked these good men; for
“ they split among themselves, and excommunicated
“ one another. Having afterwards a short interview
“ with Mr. *Ralph Erskine*, we embraced each other, and
“ he said, ‘ We had seen strange things.’”

“ true

“ true christianity in them ; and if there be any
 “ thing tending that way in the late extract which
 “ I sent you, I utterly disavow it. And I am
 “ sure, I observed no such thing in it, when I
 “ published it, though upon a closer review, some
 “ expressions seem justly exceptionable. You know
 “ how strongly I assert all the doctrines of grace
 “ as held forth in the *Westminster* Confession of
 “ Faith, and doctrinal articles of the Church of
 “ *England*. These I trust I shall adhere to as long
 “ as I live, because I verily believe they are the
 “ truths of God, and have felt the power of them
 “ in my own heart. I am only concerned that
 “ good men should be guilty of such misrepresen-
 “ tations. But this teaches me more and more
 “ to exercise compassion toward all the children of
 “ God, and to be more jealous over our own
 “ hearts, knowing what fallible creatures we all
 “ are. I acknowledge that I am a poor blind sin-
 “ ner, liable to err, and would be obliged to an
 “ enemy, much more to so dear a friend as you
 “ are, to point out to me my mistakes, as to my
 “ practice, or unguarded expressions in my preach-
 “ ing or writing. At the same time, I would
 “ humble myself before my Master, for any thing
 “ I may say or do amiss, and beg the influence
 “ and assistances of his blessed Spirit, that I may
 “ say and do so no more.”

So much for Mr. *Whitefield*'s difference with the
 Seceders. But notwithstanding all this, upon his
 second arrival in *Scotland*, *June 1742*, he was re-
 ceived

ceived by great numbers, among whom were some persons of distinction, with much joy : and had the satisfaction of seeing and hearing more and more of the happy fruits of his ministry (y). At *Edinburgh* he preached twice a day, as usual, in the Hospital park, where a number of seats and shades, in the form of an amphitheatre, were erected for the accommodation of his hearers. And in consequence of earnest invitations, he went to the west country, particularly to *Cambuslang*, where he preached no less than three times upon the very day of his arrival, to a vast body of people, although he had preached that same morning at *Glasgow*. The last of these exercises he began at nine at night, continuing till eleven, when he said he observed such a commotion among the people, as he had never seen in *America*. Mr. *MacCulloch* preached after him, till past one in the morning, and even then could hardly persuade the people to depart. All night in the fields might be heard

(y) “ *Edinburgh, June 4, 1742.* This morning I received glorious accounts of the carrying on of the Mediator’s kingdom, Three of the little boys that were converted when I was last here, came to me and wept, and begged me to pray for and with them. A minister tells me, that scarce one is fallen back, who was awakened, either among old or young. The Serjeant, whose letter brother C—— has, goes on well with his company.” Letter CCCCXXII.

And in the M. S. “ Societies (or fellowship meetings) I found set up for prayer, especially at *Glasgow* and *Edinburgh*. Several young gentlemen dedicated themselves to the ministry, and became burning and shining lights.”

the voice of prayer and praise. As Mr. *Whitefield* was frequently at *Cambuslang* during this season, a description of what he observed there at different times, will be best given in his own words (2);

“ Persons from all parts flocked to see, and many
 “ from many parts, went home convinced, and
 “ converted unto God. A brae, or hill, near the
 “ manse at *Cambuslang*, seemed to be formed by
 “ Providence, for containing a large congregation.
 “ People sat unwearied till two in the morning,
 “ to hear sermons, disregarding the weather. You
 “ could scarce walk a yard, but you must tread
 “ upon some, either rejoicing in God for mercies
 “ received, or crying out for more. Thousands
 “ and thousands have I seen, before it was possible
 “ to catch it by sympathy, melted down under
 “ the word and power of God. At the celebra-
 “ tion of the holy communion, their joy was so
 “ great, that at the desire of many, both ministers
 “ and people, in imitation of *Hezekiah*’s passover,
 “ they had, a month or two afterwards, a second;
 “ which was a general rendezvous of the people
 “ of God. The communion-table was in the
 “ field; three tents, at proper distances, all sur-
 “ rounded with a multitude of hearers; above
 “ twenty ministers (among whom was good old
 “ Mr. *Bonner*) attending to preach and assist, all
 “ enlivening and enlivened by one another.”

Besides his labours at *Glasgow* and *Cambuslang*, it is somewhat surprizing to think, how many other

(2) *M. S.*

places

places in the west of *Scotland* he visited within the compass of a few weeks, preaching once or twice at every one of them, and at several three or four times. It is worth while to set down the Journal (a) of a week or two. In the beginning of *July*, he preached twice on *Monday* at *Paisley*; on the *Tuesday* and *Wednesday*, three times each day at *Irvine*; on *Thursday*, twice at *Mearns*; on *Friday*, three times at *Cumbernauld*; and on *Saturday*, twice at *Falkirk*. And again in the latter end of *August* (b), on *Thursday*, he preached twice at *Greenock*; on *Friday*, three times at *Kilbride*; on *Saturday*, once at *Kilbride*, and twice at *Stevenson*; on *Sabbath*, four times at *Irvine*; on *Monday*, once at *Irvine*, and three times at (c) *Kilmarnock*;

(a) Letter CCCCXXVI.

(b) Letter CCCCXLIX.

(c) A gentleman now living, of an irreproachable character, thus writes to the Compiler, *April 8, 1771*.
 “ When Mr. *Whitefield* was preaching at *Kilmarnock*, on
 “ the 23d of *August*, 1742, from these words, ‘ And
 “ out of his fulness have all we received, and grace for
 “ grace,’ I thought I never heard such a sermon on the
 “ fulness of grace that is treasured up in *Christ Jesus* :
 “ and can truly say, that I felt the efficacy of the Holy
 “ Spirit upon my soul, during that discourse. I afterwards
 “ shut up myself in my chamber, during the remain-
 “ ing part of that day ; and before I laid myself down to
 “ rest, I made a solemn and serious dedication of myself
 “ to God, by way of covenant, extended and subscribed
 “ the same with my hands, and, I think, had commu-
 “ nion with God in so doing ; to which I have often
 “ had recourse since, in adhering thereto, and in renew-
 “ ing thereof ; though my life since has been attended
 “ with many backslidings from God, and have been per-
 “ fidious

marnock; (d) on *Tuesday*, once at *Kilmarnock*, and four times at *Stewarton*; on *Wednesday*, once at *Stewarton*, and twice at the *Mearns*. He was also at *Inchannen*, *New Kilpatrick*, *Calder*, and *Kilsyth*, (where the religious concern still increased) and at *Torphichen*. He was indeed sometimes taken very ill, and his friends thought he was going off: “ But in the pulpit (says he) the Lord out of “ weakness, makes me to wax strong, and causes “ me to triumph more and more (e).” And even when he retired for a day or two, it was on purpose

“ fidious in his covenant; yet I still rejoice in his salva-
 “ tion through precious *Christ*. And it is refreshing to
 “ behold the place at this very day, as I have often done
 “ since. I from the æra abovementioned, always
 “ looked upon Mr. *Whitefield* as my spiritual father, and
 “ frequently heard him afterwards in *Edinburgh* and
 “ *Glasgow* with much satisfaction. It always gave me
 “ joy, the mentioning of his name, and grieved me
 “ when he was reproached. And I can very well re-
 “ member, that when *Cape Breton* was taken, I hap-
 “ pened to be then at *Edinburgh*; and being invited to
 “ breakfast with Mr. *Whitefield*, I never in all my life
 “ enjoyed such another breakfast. He gave the company
 “ a fine and lively descant upon that part of the world,
 “ made us all join in a hymn of praise and thanksgiving,
 “ and concluded with a most devout and fervent prayer.
 “ In the evening of that day, he preached a most excel-
 “ lent thanksgiving sermon, from the first two verses of
 “ the cxxvith psalm.”

(d) “ I never preached with so much apparent success
 “ before. At *Greenock*, *Irvine*, *Kilbride*, *Kilmarnock*, and
 “ *Stewarton*, the concern was great: at the three last
 “ very extraordinary.” Letter CCCCXLIX.

(e) Letter CCCCXXXV.

to write letters, and to prepare pieces for the press, so that he was as busy as ever (*f*).

When he was at *Edinburgh*, he received accounts that the *Spaniards* had landed in *Georgia*. Upon this occasion he wrote to Mr. *Habersham* (*g*), “ I am glad my dear family is removed to Mr. *Bryan*’s, and rejoice that our glorious God had raised him and his brother up, to be such friends in time of need. My thoughts have been variously exercised, but my heart kept stedfast and joyful in the Lord of all lords, whose mercy endureth for ever. I long to be with you, and methinks could willingly be found at the head of you kneeling and praying, though a *Spaniard*’s sword should be put to my throat. But alas, I know not how I should behave, if put to the trial: only we have a promise, that as our day is, so our strength shall be. The thoughts of divine love carry me above every thing. My

(*f*) Particularly, *A Vindication of the Work of God in New-England*. See Works, Vol. IV. and several Letters about the affairs of the Orphan-house, some of his friends there having met with harsh treatment from the magistrates of *Savannah*. See Letter CCCXXXIX, to Mr. *B*—, and Letter CCCXL, to the Trustees for *Georgia*, and Letters CCCXLII, CCCXLIII, to General *Oglethorpe*, and to *Thomas J*—, Esq; in *Georgia*.

At this time also he published at *Edinburgh*, a continuation of the account of the Orphan-house, from *January 1741*, to *June 1742*.—See his Works, Vol. III. where you have the whole account continued from time to time, till *April 1770*.

(*g*) Letter CCCCLVII.

“ dear

“ dear friend, the *Spaniards* cannot rob us of this ;
“ nor can men or devils.—I humbly hope that I
“ shall shortly hear of the spiritual and temporal
“ welfare of you all.” And he was not disap-
“ pointed ; for a few weeks after he was informed
“ of his family’s safe return to *Bethesda* (*b*).

About the end of *October* he left *Scotland*, and rode post to *London*, where he arrived in about five days.

(*b*) The manner in which the *Spaniards* were repulsed, with remarks upon the kindness of Providence to the colony, may be seen in an extract of General *Oglethorpe*’s proclamation for a thanksgiving, in Letter DII.

C H A P. XI.

*From his Arrival in London in the Year 1742, to
his embarking for America, 1744.*

ON Mr. *Whitefield's* arrival in *London*, he found a new awakening at the Tabernacle, which they had been obliged to enlarge; where, as he observes, “from morning till midnight (*i*), I am employed, and, glory be to rich grace, I am carried through the duties of each day with cheerfulness, and almost uninterrupted tranquillity. Our society is large, but in good order. My Master gives us much of his gracious presence, both in our public and private administrations.”

In the month of *March* 1743, he went into *Gloucestershire*, where the people seemed more desirous to hear than ever. “Preaching (*says he*) (*k*) in *Gloucestershire*, is now like preaching at the Tabernacle in *London*.” And again, (in a Letter, dated *April* 7,) (*l*) “I preached and took leave of the *Gloucester* people, with mutual

(*i*) Letter CCCCXCI.

(*k*) Letter DIV.

(*l*) Letter DVI.

“ and great concern, on *Sunday* evening last. It
 “ was past one in the morning before I could lay
 “ my weary body down. At five I rose again,
 “ sick for want of rest; but I was enabled to get
 “ on horseback, and ride to Mr. F——’s, where
 “ I preached to a large congregation, who came
 “ there at seven in the morning. At ten, I read
 “ prayers and preached, and afterward admin-
 “ istered the sacrament in *Stonehouse* church. Then
 “ I rode to *Stroud*, and preached to about 12,000
 “ in *Mistress G——’s* field; and about six in the
 “ evening to a like number in *Hampton-Common*.
 “ After this, went to *Hampton*, and held a general
 “ love-feast with the united societies, and went to
 “ bed about midnight very chearful, and very
 “ happy.” Next morning he preached near
Dursley to some thousands; about seven reached
Bristol, and preached to a full congregation at
Smiths-Hall; and on *Tuesday* morning, after preach-
 ing again, set out for *Waterford*, in *South-Wales*,
 where he opened the association which he and his
 brethren had agreed upon, and was several days
 with them, settling the affairs of the societies. He
 continued in *Wales* some weeks, and preached with
 great apparent success at *Cardiff*, *Lantrissant*,
Neath, *Swansey*, *Harbrook*, *Llanellthy*, *Carmarthen*,
 (m) *Larn*, *Narbatt*, *Newton*, *Jefferson*, *Llassivran*,

(m) “ It was the great sessions. The Justices desired
 “ I would stay till they rose, and they would come.
 “ Accordingly they did, and many thousands more; and
 “ several people of quality.” Letter CCCCCIX.

Kidwilly, Llangathan, Landover, Brecon, Trevecka, Guenfethen, Builth, and the Gore (n), and in the latter end of April returned to Gloucester, after having, in about three weeks (o), travelled about four hundred English miles, spent three days in attending associations (p), and preached about forty times.

(n) “ The work begun by Mr. Jones, spread itself far and near, in *South and North-Wales*, where the Lord had made Mr. *Howel Harris* an instrument of converting several clergy as well as laymen. Last year I visited several places, but now I went to more, and in every place found, that not one half had been told me. The power of God at the sacrament, under the ministry of Mr. *Rowland*, was enough to make a person’s heart burn within him. At seven of the morning have I seen perhaps ten thousand from different parts, in the midst of sermon, crying, Gogunniant—bendyitti—ready to leap for joy. Associations were now formed, and monthly or quarterly meetings appointed, and a closer connection established between the *English and Welch*, so that several came over to assist.” *M. S.*

(o) Letter DXIV.

(p) At one of these associations, a motion was made to separate from the established Church : but (says Mr. *Whitefield*, Letter DXXXIII.) “ by far the greater part strenuously opposed it, and with good reason : for, as we enjoy such great liberty under the mild and gentle government of his present Majesty King *George*, I think we can do him, our country, and the cause of God, more service in ranging up and down, preaching repentance towards God, and faith in our Lord *Jesus Christ*, to those multitudes who would neither come into church or meeting, but who are led by curiosity to follow us into the fields.—This is a way to which God has affixed his seal for many years past.”

In *May* he went back to *London*, “Once more, “as he expresses it, to attack the prince of darkness in *Moorfields*,” in the time of the holidays. The congregations were amazingly great, and much affected. And by the contributions which were now and formerly made for his orphans, he had the satisfaction of paying all that was due in *England*, and of making a small remittance to Mr. *Habersham* (q).

About the middle of *June* he made another excursion, and preached at *Fairford*, *Glanfield*, *Burford*, *Bengeworth*, and *Gloucester*; also at *Bristol* and *Kingswood*, and at *Brinkworth*, *Tetberton*, and *Hampton*. At *Bristol* he continued some time, preaching statedly every day twice, and four times on the *Sunday*. Afterwards he preached at *Exeter* to very large congregations, where many of the clergy attended.

In *August* he returned to *London*, but made no long stay there. “I thank you, says he to a correspondent (r), for your kind caution to spare myself; but evangelizing is certainly my province. Every where effectual doors are opened. “So far from thinking of nestling at *London*, I “am more and more convinced that I should go “from place to place.”

Accordingly we find him in the months of *October*, *November*, and *December*, preaching and tra-

(q) Letter DXIX.

(r) Letter DXL.

velling

velling through the country, as if it had been the middle of Summer. At *Avon* in *Wilts*, *Tetborton*, *Clack*, *Brinkworth*, *Chippenham*, *Wellington*, *Cul-lompton*, *Exeter*, *Axminster*, *Ottery*, *Biddeford* (s), *St. Gennis* in *Cornwall* (t), *Birmingham* (u), *Kidderminster* (x), and *Bromsgrove*. Nor did he feel his health much impaired, though it was so late in the season. He observes, indeed, (Letter DXLII.) that he had got a cold; but adds, “The Lord
“ warms my heart.”

(s) “Here is a clergyman about eighty years of age, but not above one year old in the school of *Christ*. He lately preached three times, and rode forty miles the same day. A young *Oxonian* who came with him, and many others, were deeply affected. I cannot well describe with what power the word was attended. Dear Mr. *Hervey*, one of our first Methodists at *Oxford*, and who was lately a curate here, had laid the foundation.” Letter DXL.

(t) “Many prayers were put up by the worthy Rector and others, for an outpouring of God’s blessed Spirit. They were answered. Arrows of conviction flew so thick, and so fast, and such an universal weeping prevailed from one end of the congregation to the other, that good Mr. *J*—— their minister, could not help going from seat to seat to speak, encourage, and comfort the wounded souls.” Letter DXLI.

(u) “It is near eleven at night, and nature calls for rest. I have preached five times this day, and, weak as I am, through *Christ* strengthening me, I could preach five times more.” Letter DXLIII.

(x) “I was kindly received by Mr. *Williams*. Many friends were at his house. I was greatly refreshed to find what a sweet savour of good Mr. *Baxter*’s doctrine, works, and discipline remained to this day.” Letter DXLIV.

February 1744, an event happened to him, which, amidst all his success, tended to keep him humble, and served to cure him of a weakness to which he had been liable, the trusting to groundless impressions. It was the death of his only child, concerning whom he was so impressed, that he made no scruple of declaring before the birth, that the child would be a son, and that he hoped he would live to preach the gospel. Several narrow escapes which Mrs. *Whitefield* had during her pregnancy, confirmed him in his expectations; which were so high, that after he had publicly baptized the child at the Tabernacle, all went away big with hopes of his being spared to be employed in the work of God. But these fond expectations were soon blasted by the child's death, when he was about four months old. This was, no doubt, very humbling to the father; but he was helped to make the wisest and best improvement of it. "Though I am disappointed (says he, writing to his friend (y), of a living preacher by the death of my son; yet I hope what happened before his birth, and since at his death, has taught me such lessons, as if duly improved, may render his mistaken parent more cautious, more sober-minded, more experienced in Satan's devices, and consequently more useful in his future labours to the church of God."

March 3, he attended the assizes at *Gloucester*. The occasion was, in the Summer 1743, the Me-
(y) Letter DXLVII.

Methodists had been persecuted and abused by the mob, particularly at *Hampton*, where several were hurt, and the life of their preachers threatened. Mr. *Whitefield* having tried other methods in vain, resolved, with the advice and assistance of his brethren, to seek the protection of law : and accordingly got an information lodged against the *Hampton* rioters in the court of King's-Bench. Facts being proved by a variety of evidence, and the defendants making no reply, the rule was made absolute ; and an information filed against them. To this they pleaded *Not guilty*, and therefore the cause was referred in course to the assizes in *Gloucester*. There he attended, and got the better of his adversaries. After a full hearing on both sides, a verdict was given for the prosecutors, and all the defendants were brought in *guilty* of the whole information lodged against them. This prosecution had a very good effect. The rioters were greatly alarmed at the thoughts of having an execution issued out against them. But the intention of the Methodists was, to let them see what they could do, and then to forgive them (z).

Some time before this, several anonymous papers, entitled, “ Observations upon the Conduct and Behaviour of a certain Sect, usually distinguished by the name of Methodists,” had been printed, and handed about in the religious societies

(z) Letter DXLIX, DL.—See an account of this trial in his Works, Vol. IV.

of *London* and *Westminster*, and given to many private persons, with strict injunctions to part with them to no one. Mr. *Whitefield* having accidentally had the hasty perusal of them; and finding many queries concerning him and his conduct contained in them; and having applied for a copy, which was refused him, he thought it his duty to publish an advertisement, desiring (as he knew not how soon he might embark for *Georgia*) a speedy, open publication of the said papers, that he might make a candid and impartial answer. He had reason to believe the Bishop of *London* was concerned in composing or revising them: but that he might not be mistaken, after the publication of the advertisement, he wrote the Bishop a letter, wherein he desired to know, whether his Lordship was the author or not; and also desired a copy. The Bishop sent word, "He should hear from him." Some time after, one Mr. *Owen*, printer to the Bishop, left a letter for Mr. *Whitefield*, informing him that he had orders from *several of the Bishops*, to print the *Observations*, &c. *with some few additions*, for their use; and when the impression was finished, Mr. *Whitefield* should have a copy.—For these reasons, Mr. *Whitefield* thought it proper to direct his *Answer to the Observations*, to the Bishop of *London*, and the other Bishops concerned in the publication of them. This Answer occasioned the Rev. Mr. *Church's* Expostulatory Letter to Mr. *Whitefield*;

Whitefield; to which he soon replied, with thanks to the author for prefixing his name (zz).

Having resolved to make another visit to *America*, whither Mr. *Smith*, a merchant, then in *England*, in the name of thousands invited him. With him he took passage in a ship going from *Portsmouth*; but being informed, just before he was about to take his farewell, that the captain refused to take him, for fear, as he alledged, of spoiling the sailors, he was obliged to go as far as *Plymouth*. “ In my way, says he, I preached at *Wellington*, “ where one Mr. *Darracott* had been a blessed instrument of doing much good. At *Exeter* also, “ I revisited, where many souls were awakened to “ the divine life. At *Biddeford*, where good Mr. “ *Hervey* had been curate, we had much of the “ power of God; and also at *Kingsbridge*. But “ the chief scene was at *Plymouth* and the dock, “ where I expected least success (a).” It is re-

(zz) See his Works, Vol. IV. where is also his Answer to the Second Part of the Observations, &c. in a second letter to the Bishops, written during his voyage to *America* that year.

(a) *M. S.* Upon mentioning *Biddeford*, he adds here a character of Mr. *Hervey*; it is pity he did not write it down.—However, we have a sketch of it in Letter DCCLXIII. “ Your sentiments concerning “ Mr. *H——*’s book, are very just. The author of it “ is my old friend; a most heavenly-minded creature, “ one of the first of the Methodists, who is contented “ with a small cure, and gives all that he has to the “ poor. He is very weak, and daily waits for his dissolution.”

markable, that just before his success at *Plymouth*, he was in danger of being killed. Four gentlemen, it seems, came to the house of one of his particular friends, kindly enquiring after him, and desiring to know where he lodged. Soon afterwards, Mr. *Whitefield* received a letter, informing him, that the writer was a nephew of Mr. S——, an attorney at *New-York*; that he had the pleasure of supping with Mr. *Whitefield* at his uncle's house; and desired his company to sup with him, and a few more friends, at a tavern. Mr. *Whitefield* sent him word, that it was not customary for him to sup abroad at taverns, but should be glad of the gentleman's company to eat a morsel with him at his lodging; he accordingly came and supped; but was observed frequently to look around him, and to be very absent. At last he took his leave, and returned to his companions in the tavern; and being by them interrogated, what he had done, he answered, "That he had been used so civilly, he
" had not the heart to touch him." Upon which, it seems, another of the company, a lieutenant of a man of war, laid a wager of ten guineas, that he would do his business for him. His companions, however, had the precaution to take away his sword. It was now about midnight, and Mr. *Whitefield* having that day preached to a large congregation, and visited the *French* prisoners, was gone to bed: when the landlady came and told him that a well-dressed gentleman desired to speak with him, Mr. *Whitefield*, imagining it was somebody under
con-

conviction, desired him to be brought up. He came, and sat down by the bed side, congratulated him upon the success of his ministry, and expressed much concern at being detained from hearing him. Soon after he broke out into the most abusive language, and in a cruel and cowardly manner, beat him in his bed. The landlady and her daughter hearing the noise, rushed into the room, and seized upon him; but he soon disengaged himself from them, and repeated his blows on Mr. *Whitefield*, who being apprehensive that he intended to shoot or stab him, underwent all the surprize of a sudden and violent death. Afterwards, a second came into the house, and cried out from the bottom of the stairs, "Take courage, I am ready to help you." But by the repeated cry of *murder*, the alarm was now so great, that they both made off. "The next morning, says Mr. *Whitefield* (b), I was to expound at a private house, and then to set out for *Biddeford*. Some urged me to stay and prosecute; but being better employed, I went on my intended journey, was greatly blessed in preaching the everlasting gospel, and upon my return was well paid for what I had suffered: curiosity having led perhaps two thousand more than ordinary, to see and hear a man that had like to have been murdered in his bed. And I trust in the five weeks time (c), while I waited

(b) Letter DLII.

(c) *M. S.*

“ for the convoy, hundreds were awakened and
“ turned unto the Lord. At the dock also,
“ near *Plymouth*, a glorious work was begun.
“ Could the fields between *Plymouth* and the Dock,
“ speak, they could tell what blessed seasons were
“ enjoyed there.”

C H A P. XII.

From his embarking for America in 1744, to his going to the Bermudas, in the Year 1748.

AS soon as the convoy came (*d*), Mr. *Whitefield* embarked in the beginning of *August* 1744, though in a poor state of health. The tediousness of the voyage, he imagined, occasioned no small addition to a violent pain in his side. However, he says, “Blessed be God, in a week or two after we sailed, we began to have a church in our ship. We had regular public prayer morning and evening, frequent communion, and days of humiliation and fasting.” After a passage of eleven weeks (*e*), he arrived at

(*d*) “*August* 4. Our convoy is now come. I desire you all to bless God for what he is doing in these parts; for preaching in the Dock is now like preaching at the Tabernacle. Our morning lectures are very delightful. O! the thousands that flock to the preaching of *Christ’s* Gospel.”—Letter DLVIII, DLIX.

P. S. “I must tell you one thing more. There is a ferry over to *Plymouth*. The ferrymen are now so much my friends, that they will take nothing of the multitudes that come to hear me preach; saying, ‘God forbid that we should sell the word of God.’”

(*e*) His Letter to the Clergy of the Diocese of *Litchfield* and *Coventry*, is dated during this voyage.

York

York in *New England*. Colonel *Pepperell* went with some friends in his own boat, to invite him to his house. But he was not in a proper condition to accept the invitation, being so ill of a nervous cholic, that he was obliged, immediately after his arrival, to go to bed. His friends were very apprehensive; but he himself had much inward peace. Great care was taken of him by a physician who had been a notorious Deist, but was awakened, the last time he was in *New England*. For some time he was, indeed, very weak: “ Yet (he writes) (*f*) in three weeks, I was enabled to preach: but, imprudently going over the ferry to *Portsmouth*, I caught cold, immediately relapsed, and was taken, as every one thought, with death, in my dear friend Mr. *Sherburne*’s house. What gave me most concern was, that notice had been given of my being to preach. Whilst the Doctor was preparing a medicine, feeling my pains abated, I on a sudden cried, ‘ Doctor, my pains are suspended: by the help of God, I will go and preach, and then come home and die.’ “ In my own apprehension, and in all appearance to others, I was a dying man. I preached. The people heard me as such. The invisible realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my master before the morning, I spoke

(*f*) M. S. and Letter DLXII. See Works, Vol. IV.

“ with

“ with peculiar energy. Such effects followed the
“ word, I thought it was worth dying for a thou-
“ sand times. Though wonderfully comforted
“ within, at my return home, I thought I was
“ dying indeed. I was laid on a bed upon the
“ ground, near the fire, and I heard my friends
“ say, ‘ He is gone.’ But God was pleased to
“ order it otherwise. I gradually recovered ; and
“ soon after, a poor negro-woman would see me.
“ She came, sat down upon the ground, and
“ looked earnestly in my face, and then said, in
“ broken language ; ‘ Master, you just go to
“ Heaven’s gate. But *Jesus Christ* said, Get you
“ down, get you down, you must not come here
“ yet ; but go first, and call some more poor ne-
“ groes.’ “ I prayed to the Lord, that if I was
“ to live, this might be the event.

“ In about three weeks I was enabled, though
“ in great weakness, to reach *Boston* ; and every day
“ was more and more confirmed, in what I had
“ heard about a glorious work, that had been
“ begun and carried on there, and in almost all
“ parts of *New England*, for two years together.
“ Before my last embarkation from *Georgia*, Mr.
“ *Colman*, and Mr. *Cooper*, wrote me word, that
“ upon Mr. *Tenant*’s going out as an itinerant, the
“ awakening greatly increased in various places (*g*),

(*g*) See *Prince’s Christian History*, (or *Historical Collections*, &c. Vol. II. page 304) where are attestations of above a hundred-and-twenty ministers to the goodness of the work,

“ till

“ till, at length, the work so advanced every
 “ where, that many thought the latter-day glory
 “ was indeed come, and that a nation was to be
 “ born in a day. But, as the same sun that en-
 “ lightens and warms the earth, gives vent to
 “ noxious insects; so the same work, that for a
 “ while carried all before it, was sadly blemished
 “ through the subtilty of *Satan* (*h*), and the
 “ want of more experience in ministers and
 “ people, who had never seen such a scene be-
 “ fore. Opposers, who waited for such an occa-
 “ sion, did all they could to aggravate every
 “ thing. One rode several hundred miles, to
 “ pick up all the accounts he could get of what
 “ was wrong, in what he called only, ‘ a reli-
 “ gious stir.’ “ And God having been pleased
 “ to send me first, all was laid upon me. Testi-
 “ monies signed by various ministers came out
 “ against me (*i*), almost every day. And the dis-
 “ orders were also at the highest; so that for a
 “ while, my situation was rendered uncomfort-
 “ able (*k*). But amidst all this smoke, a blessed
 “ fire

(*h*) Thus it was at the Reformation in *Germany*.

(*i*) He wrote an Answer, to a Testimony by *Harvard College*. See Works, Vol. IV.

(*k*) While some published testimonials against Mr. *Whitefield*, others published testimonials in his favour: as Mr. *Hobby*, Mr. *Loring*; Fifteen ministers convened at *Taunton*, *March 5*, 1745. And the following paragraph is in *Prince's Christian History*, No. XCIV.

“ *Saturday, November 24*, 1744. The Rev. Mr. *White-*
 “ *field* was so far revived, as to be able to set out from
 “ *Portsmouth*

“ fire broke out. The awakened souls were as
 “ eager as ever to hear the word (k). Having
 “ heard

“ *Portsmouth to Boston*, whither he came in a very feeble
 “ state the *Monday* evening after: since which, he has
 “ been able to preach in several of our largest houses of
 “ public worship, particularly the Rev. Dr. *Colman's*,
 “ Dr. *Sewall's*, Mr. *Webb's*, and Mr. *Gee's*, to crowded
 “ assemblies of people, and with great and growing ac-
 “ ceptance. At Dr. *Colman's* desire, and the consent of
 “ the church, on the Lord's-day after his arrival, he
 “ administered to them the Holy Communion. And last
 “ Lord's-day he preached for Mr. *Cheever* of *Chelsea*,
 “ and administered the Holy Supper there. The next
 “ day preached for the Rev. Mr. *Emerson* of *Malden*.
 “ Yesterday he set out to preach at some towns to the
 “ northward, proposes to return hither the next *Wednes-*
 “ *day* evening, and after a few days, to comply with the
 “ earnest invitations of several ministers, to go and
 “ preach to their congregations in the southern parts of
 “ the province. He comes with the same extraordi-
 “ nary spirit of meekness, sweetness, and universal be-
 “ nevolence, as before. In opposition to the spirit of
 “ separation and bigotry, is still for holding communion
 “ with all protestant churches. In opposition to enthu-
 “ siasm, he preaches a close adherence to the Scrip-
 “ tures, the necessity of trying all impressions by them,
 “ and of rejecting whatever is not agreeable to them,
 “ as delusions. In opposition to *Antinomianism*, he
 “ preaches up all kinds of relative and religious duties,
 “ though to be performed in the strength of *Christ*:
 “ and in short, the doctrines of the Church of *Eng-*
 “ *land*, and of the first fathers of this country. As
 “ before, he first applies himself to the understandings
 “ of his hearers, and then to the affections. And the
 “ more he preaches, the more he convinces people of
 “ their mistakes about him, and increases their satis-
 “ faction.”

(k) “ A man of good parts, ready wit, and lively
 “ imagination, who had made it his business, in order

“ heard that I had expounded early in *Scotland*,
 “ they begged I would do the same in *Boston*. I
 “ complied, and opened a lecture at six in the
 “ morning. I seldom preached to less than two
 “ thousand. It was delightful to see so many of
 “ both sexes, neatly dressed, flocking to hear the
 “ word, and returning home to family-prayer and
 “ breakfast, before the opposers were out of their
 “ beds. So that it was commonly said, That
 “ between early rising, and tar-water, the physi-
 “ cians would have no business.”

It was now Spring 1745, and at that time the first expedition was set on foot against *Cape Breton*. Colonel *Pepperell*, who was then at *Boston*, and constantly attended Mr. *Whitefield*'s lecture, was pleased, the day before he accepted a commission, to be General in that expedition, to ask Mr. *Whitefield*'s opinion of the matter. He told him, with his usual frankness, “ That he did not, in-
 “ deed, think the scheme proposed for taking
 “ *Louisburgh*, very promising: that the eyes of all
 “ would be upon him. If he did not succeed,
 “ the widows and orphans, of the slain soldiers,

“ to furnish matter for preaching over a bottle, to come
 “ and hear, and then carry away scraps of my ser-
 “ mons; having one night got sufficient matter to work
 “ upon, as he thought, attempted to go out; but being
 “ pent in on every side, he found his endeavours fruit-
 “ less. Obligated thus to stay, and looking up to me,
 “ waiting for some fresh matter for ridicule, God was
 “ pleased to prick him to the heart. He came to Mr.
 “ *P.* full of horror, confessed his crimes, and longed
 “ to ask my pardon.” Letter DLXVI.

“ would

“ would be like lions robbed of their whelps ;
 “ but if it pleased God to give him success, envy
 “ would endeavour to eclipse his glory ; he had
 “ need, therefore, if he went, to go with a single
 “ eye ; and then ; there was no doubt, but if
 “ providence really called him, he would find his
 “ strength proportioned to the day.” About the
 same time, Mr. *Sherburne*, another of Mr. *White-*
field’s friends, being appointed one of the Com-
 missaries, told him, ‘ He must favour the expedi-
 ‘ tion, otherwise the serious people would be dis-
 ‘ couraged from enlisting ; not only so, but in-
 ‘ sisted he should give him a motto for his flag,
 ‘ for the encouragement of the soldiers.’ This
 he refused to do, as it would be acting out of
 character. But Mr. *Sherburne* would take no de-
 nial. He therefore, at last, gave them one, *Nil*
desperandum Christo Duce. “ If *Christ* be Captain,
 “ no fear of a defeat.” Upon which great num-
 bers enlisted (*l*). And before their embarkation,
 the officers desired him to give them a sermon.
 This he readily complied with, and preached from
 these words : “ As many as were distressed, as
 “ many as were discontented, as many as were in
 “ debt, came to *David*, and he became a Cap-
 “ tain over them.” He spiritualized the subject,
 and told them, How distressed sinners came to
Jesus Christ, the son of *David* ; and in his appli-
 cation, exhorted the soldiers to behave like the
 soldiers of *David*, and the officers to act like

(*l*) Letter DLXXII.

David's worthies; then he made no manner of doubt, there would be good news from *Cape Breton*. After this, he preached to the General himself; who asked him, If he would not be one of his chaplains? But he excused himself, and said, "He should think it an honour, but believed, " as he generally preached three times a day, in " various places, to large congregations, he could " do more service by stirring up the people to " pray, and thereby strengthening his, and his " soldiers hands." And in this practice he persisted during the siege of *Louisburgh*. " I believe, adds he (*m*), " if ever people went with a disinterested view, the *New Englanders* did then. " Though many of them were raw and undisciplined, yet numbers were substantial persons " who left their farms, and willingly ventured all " for their country's good. An amazing scene of " providences appeared (*n*), and though some discouraging accounts were sent during the latter " end of the siege; yet in about six weeks, news " was brought of the surrender of *Louisburgh*. " Numbers flocked from all quarters, to hear a " thanksgiving sermon upon the occasion. And " I trust the blessing bestowed on the country, " through the thanksgivings of many, redounded to the glory of God."

(*m*) M. S. and Letter DLXXII.

(*n*) See Mr. *Prince's* Sermon on that occasion.

The *New England* people had, some time ago, offered to build him a large house to preach in; but as this scheme might have abridged his liberty of itinerating, he thanked them for their kind offer, and at the same time begged leave to refuse the accepting of it (o). As his bodily strength increased, and his health grew better, he began to move farther southward; and, after preaching eastward, as far as *Cascobay* and *North Yarmouth*, he went through *Connetlicutt*, *Plymouth*, *Rhode-Island*, preaching to thousands, generally twice a day. “And though,” says he (p), “there was
“much smoke, yet every day I had more and
“more convincing proof, that a blessed Gospel-
“fire had been kindled in the hearts both of
“ministers and people. At *New York*, where I
“preached as usual, I found that the seed sown,
“had sprung up abundantly: and at the east-
“end of *Long Island* saw many instances. In my
“way to *Philadelphia*, I had the pleasure of
“preaching, by an interpreter, to some convert-
“ed *Indians*, and of seeing near fifty young ones
“in one school, near *Free-bold*, learning the Af-
“sembly’s Catechism. A blessed awakening had
“been begun, and carried on among the *Dela-
“ware Indians*, by the instrumentality of Mr.
“*David Brainard* (q), such a one as hath not

(o) Letter DLXVII.

(p) M. S.

(q) See his *Life and Journals*.

“ been heard of since the awakening in *New*
 “ *England* by the venerable Mr. *Elliot*, who used
 “ to be stiled the *Apostle of the Indians*; his
 “ brother followed him. Mr. *William Tennent*,
 “ whose party I found much upon the advance,
 “ seemed to encourage their endeavours with all
 “ his heart.

“ His brother, Mr. *Gilbert Tennent*, being
 “ earnestly solicited thereto, I found settled in
 “ the place formerly erected at the beginning of
 “ the awakening. The gentlemen offered me
 “ eight hundred pounds a year, only to preach
 “ among them six months, and to travel the
 “ other six months where I would. Nothing re-
 “ markable happened, during my way south-
 “ ward. But when I came to *Virginia*, I found
 “ that the word of the Lord had run and was
 “ glorified. During my preaching at *Glasgow*,
 “ some persons wrote some of my extempore ser-
 “ mons, and printed them almost as fast as I
 “ preached them. Some of these were carried to
 “ *Virginia*, and one of them fell into the hands
 “ of *Samuel Morris*. He read and found bene-
 “ fit (r). He then read them to others; they
 “ were awakened and convinced. A fire was
 “ kindled; opposition was made; other labourers
 “ were sent for; and many, both white people
 “ and negroes, were converted to the Lord.

(r) See this more fully narrated Hist. Coll. Book IV.
 Chap. V. Sect. 22.

“ In *North Carolina*, where I stayed too short a
“ time, little was done. At *Georgia*, through
“ the badness of the institution, and the Trustees
“ obstinacy in not altering it, my load of debt
“ and care was greatly increased, and at times
“ almost overwhelmed me. But I had the plea-
“ sure of seeing one, who came as a player from
“ *New York*, now converted unto God, and a
“ preacher of *Jesus Christ*. One Mr. *Ratteray*
“ brought me ten pounds: and at my return
“ northward, fresh supplies were raised up. The
“ generous *Charles-town* people raised a subscrip-
“ tion of three hundred pounds, with which I
“ bought land, being cheap, during the war;
“ and a plantation, and a few negroes were pur-
“ chased at *Indian-land*. Thus, for a while, the
“ gap was stopped. I preached a sermon upon
“ the Rebellion. Was very sick at *Philadel-*
“ *phia*; kindly received at *Bobemia*, and at *New-*
“ *York*.

“ As itinerating was my delight, and *Ame-*
“ *rica*, as being a new world, particularly plea-
“ sing, I now began to think of returning no
“ more to my native country. But travelling,
“ care, and a load of debt, contracted not for
“ myself, but the Orphan-house, weighed me
“ down. And being much troubled with stitches
“ in my side, I was advised to go to *Bermudas*,
“ for the recovery of my health (s).” He ac-
cordingly

(s) In his Letters during this period, are the following passages :

cordingly embarked, and landed there the 15th of March, 1748.

“ *August 26, 1746.* The door, for my usefulness, opens wider and wider. I love to range in the *American* woods, and sometimes think I shall never return to *England* any more.

“ *October 8.* I have had some sweet times with several of the *Lutheran* ministers at *Philadelphia*.

“ *November 8.* I have lately been in seven counties in *Maryland*, and preached to great congregations.

“ *May 21, 1747.* I have now been upon the stretch, preaching constantly for almost three weeks. My body is often extremely weak, but the joy of the LORD is my strength; and by the help of GOD, I intend going on till I drop, or this poor carcase can hold out no more. These southern colonies lie in darkness, and yet, as far as I find, are as willing to receive the Gospel, as others. If some good books could be purchased, to dispose among poor people, much good might be done.

“ *June 1.* The congregations yesterday were exceeding large. I am sick and well, as I used to be in *England*; but the Redeemer fills me with comfort. I am determined, in his strength, to die fighting.

“ *June 4.* I have omitted preaching one night to oblige my friends, that they may not charge me with murdering myself; but I hope yet to die in the pulpit, or soon after I come out of it.

“ *June 23.* Since my last, I have been several times on the verge of eternity. At present, I am so weak that I cannot preach. It is hard work to be silent, but I must be tried every way.

“ *June 29.* GOD has been pleased to bring my body to the very brink of the grave, by convulsions, gravel, a nervous cholic, and a violent fever. For this week past, I have not preached; but since my leaving *Philadelphia*, about three days ago, I seemed to have gathered strength, and hope once more, to-morrow, to proclaim amongst poor sinners, the unsearchable riches of *Jesus Christ*. I purpose to go

“ to *Boston*, and return by land, so as to reach *Charles-*
“ *town* by *November*.

“ *July* 4. At present, I am very weakly, and scarce
“ able to preach above once or twice a week.

“ *September* 11. We saw great things in *New Eng-*
“ *land*. The flocking and power that attended the word,
“ was like unto that seven years ago. Weak as I was,
“ and have been, I was enabled to travel eleven hun-
“ dred miles, and preach daily. I am now going to
“ *Georgia* to winter.”

C H A P. XIII.

*From his Arrival at the Bermudas, to his Return to
London in July 1748.*

MR. *Whitefield* met with the kindest reception at *Bermudas*, and for above a month, he preached generally twice a day, traversing the island from one end to the other: but his activity, usefulness, and treatment, will best appear by an extract from his manuscript journal of that period.

“ The simplicity and plainness of the people,
“ together with the pleasant situation of the
“ island, much delighted me.—The Rev. Mr.
“ *Holiday*, minister of *Spanish-Point*, received me
“ in a most affectionate christian manner, and
“ begged I would make his house my home.—
“ In the evening, I expounded at the house of
“ Mr. *Savage* of *Port-Royal*, which was very
“ commodious, and which also he would have
“ me make my home.—I went with Mr. *Sa-*
“ *vage*, in a boat lent us by Captain ———,
“ to the town of *St. George*, in order to pay our
“ respects to the Governor. All along we had a
“ most pleasant prospect of the other part of the
“ island; but a more pleasant one I never saw.
“ One Mrs. *Smith*, of *St. George’s*, for whom I had
“ a letter of recommendation from my dear old
“ friend

“ friend Mr. *Smith* of *Charles-Town*, received me
“ into ~~into~~ her house. About noon, with one of
“ the council and Mr. *Savage*, I waited upon the
“ Governor. He received us courteously, and
“ invited us to dine with him and the council at a
“ tavern. We accepted the invitation, and all
“ behaved with great civility and respect. After
“ the Governor rose from table, he desired, if I
“ stayed in town on the *Sunday*, that I would dine
“ with him at his own house.

“ *Sunday, March 20*, read prayers, and preached
“ twice this day, to what were esteemed here large
“ auditories, in the morning at *Spanish-Point* church,
“ and in the evening at *Brackish-pond* church, about
“ two miles distant from each other. In the af-
“ ternoon I spoke with greater freedom than in
“ the morning, and I trust not altogether in vain.
“ All were attentive—some wept. I dined with
“ Colonel *Butterfield*, one of the council, and re-
“ ceived several invitations to other gentlemen’s
“ houses. May God bless and reward them, and
“ incline them to open their heart to receive the
“ Lord *Jesus*! *Amen* and *Amen*!

“ *Wednesday, March 23*, dined with Capt. *Gibbs*,
“ and went from thence and expounded at the
“ house of Capt. *F——le*, at *Hunbay*, about two
“ miles distant. The company was here also large,
“ attentive, and affected. Our Lord gave me
“ utterance: I expounded on the first part of the
“ viiith chapter of *Jeremiah*. After lecture, Mr.
“ *Riddle*, a counsellor, invited me to his house,
“ as did Mr. *Paul*, an aged presbyterian minister,
“ to

“ to his pulpit; which I complied with upon condition the report was true, that the Governor had served the ministers with an injunction that I should not preach in the churches.

“ *Friday, March 25*, Was prevented preaching yesterday by the rain, which continued from morning till night; but this afternoon God gave me another opportunity of declaring his eternal truths to a large company at the house of one Mr. B——s, who last night sent me a letter of invitation.

“ *Sunday, March 27*. Glory be to God! I hope this has been a profitable sabbath to many souls: It has been a pleasant one to mine. Both morning and afternoon I preached to a large auditory, for *Bermudas*, in Mr. *Paul*'s meeting-house, which I suppose contains above four hundred. Abundance of negroes, and many others, were in the vestry, porch, and about the house. The word seemed to be clothed with a convincing power, and to make its way into the hearts of the hearers. Between sermons, I was entertained very civilly in a neighbouring house: Judge *Bascom* and three more of the council came thither; each gave me an invitation to his house.—O how does the Lord make way for a poor stranger in a strange land!—After the second sermon, I dined with Mr. *Paul*, and in the evening expounded to a very large company at Counsellor *Riddle*'s.—My body was somewhat weak, but the Lord carried me through, and caused me to go to rest rejoicing.

“ May

“ May I thus go to my grave, when my ceaseless
“ uninterrupted rest shall begin !

“ *Monday, March 28.* Dined this day at Mrs:
“ *D——’s*, mother-in-law to my dear friend the
“ *Rev. Mr. Smith* ; and afterwards preached to
“ more than a large house full of people, on
“ *Matt. ix. 12.* Towards the conclusion of the
“ sermon, the hearers began to be more affected
“ than I have yet seen them. Surely the Lord
“ *Jesus* will give me some seals in this island !
“ Grant this, O Redeemer, for thy infinite mercy’s
“ sake !

“ *Thursday, March 31.* Dined on *Tuesday* at
“ Colonel *Corbushers* ; and on *Wednesday*, at Colonel
“ *Gilbert’s*, both of the council, and found, by
“ what I could hear, that some good had been
“ done, and many prejudices removed. Who
“ shall hinder, if God will work ? Went to an
“ island this afternoon, called *Ireland*, upon which
“ live a few families, and to my surprize, found a
“ great many gentlemen and other people, with
“ my friend Mr. *Holyday*, who came from different
“ quarters to hear me.—Before I began preach-
“ ing, I went round to see a most remarkable
“ cave, which very much displayed the exquisite
“ workmanship of Him, who in his strength set-
“ teth fast the mountains, and is girded about
“ with power. Whilst I was in the cave, quite
“ unexpectedly I turned and saw Counsellor *Rid-*
“ *dle*, who with his son came to hear me, and
“ whilst we were in the boat told me, that he had
“ been

“ been with the Governor, who declared he had
 “ no personal prejudice against me, and wondered
 “ I did not come to town and preach there, for it
 “ was the desire of the people; and that any house
 “ in the town, the court-house not excepted, should
 “ be at my service. Thanks be to God for so
 “ much favour!—If his cause requires it, I shall
 “ have more.—He knows my heart: I value the
 “ favour of man no farther than as it makes room
 “ for the gospel, and gives me a larger scope to
 “ promote the glory of God. There being no
 “ capacious house upon the island, I preached for
 “ the first time here in the open air. All heard
 “ very attentive, and it was very pleasant after
 “ sermon to see so many boats full of people re-
 “ turning from the worship of God. I talked se-
 “ riously to some in our own boat, and began to
 “ sing a psalm, in which they readily joined.

“ *Sunday, April 3.* Preached twice this day at
 “ Mr. *Paul's* meeting-house, as on the last sabbath,
 “ but with greater freedom and power, especially
 “ in the morning, and I think to as great, if not
 “ greater auditories. Dined with Colonel *H—vy*,
 “ another of the council; visited a sick woman,
 “ where many came to hear, and expounded after-
 “ wards to a great company at Capt. *John Dorrel's*,
 “ Mrs. *D—l's* son, who with his wife courte-
 “ ously entertained me, and desired me to make
 “ his house my home.—So true is that promise of
 “ our Lord's, ‘ That whosoever leaves father or
 “ mother, houses or lands, shall have in this life
 “ a hun-

“ a hundred-fold with persecution, and in the
“ world to come life everlasting.’ Lord, I have
“ experienced the one ; in thy good time grant
“ that I may experience the other also !

“ *Wednesday, April 6.* Preached yesterday at
“ the house of Mr. *Anthony Smith*, of *Baylis Bay*,
“ with a considerable degree of warmth, and rode
“ afterwards to *St. George’s*, the only town on the
“ island. The gentlemen of the town had sent
“ me an invitation by Judge *Bascome*, and he with
“ several others came to visit me at my lodgings,
“ and informed me, that the Governor desired to
“ see me.—About ten I waited upon his Excel-
“ lency, who received me with great civility, and
“ told me he had no objection against my person
“ or my principles, having never yet heard me,
“ and he knew nothing in respect to my conduct
“ in moral life, that might prejudice him against
“ me ; but his instructions were, to let none preach
“ in the island, unless he had a written licence to
“ preach somewhere in *America* or the *West-Indies* :
“ at the same time he acknowledged it was but a
“ matter of mere form. I informed his Excel-
“ lency, that I had been regularly inducted to the
“ parish of *Savannah* ; that I was ordained priest
“ by letters dimissory from my Lord of *London*,
“ and under no church censure from his Lordship ;
“ and would always read the church prayers, if
“ the clergy would give me the use of their
“ churches. I added farther, that a minister’s
“ pulpit was looked upon as his freehold, and that
“ I knew

“ I knew one clergyman who had denied his own
 “ Diocesan the use of his pulpit. But I told his
 “ Excellency, I was satisfied with the liberty he
 “ allowed me, and would not act contrary to his
 “ injunction. I then begged leave to be dismissed,
 “ because I was to preach at eleven o’clock. His
 “ Excellency said he intended to do himself the
 “ pleasure to hear me. At eleven the church-bell
 “ rung, the church-bible, prayer-book, and cu-
 “ shion were sent to the town-house.—The Go-
 “ vernor, several of the council, the minister of
 “ the parish, and assembly-men, with a great
 “ number of the town’s-people, assembled in great
 “ order. I was very sick, through a cold I caught
 “ last night ; but I read the church prayers, (the
 “ first lesson was the xvth of the first book of *Samuel*)
 “ and preached on those words, “ Righte-
 “ ousness exalteth a nation.” Being weak and
 “ faint, and having much of the head-ach, I did
 “ not do that justice to my subject, as I sometimes
 “ am enabled to do ; but the Lord so helped me,
 “ that, as I found afterwards, the Governor and
 “ the other gentlemen expressed their approbation,
 “ and acknowledged they did not expect to be so
 “ well entertained.—Not unto me, O Lord, not
 “ unto me, but unto thy free grace be all the
 “ glory !

“ After sermon, Dr. *F——bs*, and Mr. *P——t*,
 “ the collector, came to me, and desired me to
 “ favour them and the gentlemen of the town
 “ with my company to dine with them. I accepted

“ the invitation.—The Governor and the President
“ and Judge *Bafcome* were there. All wondered
“ at my speaking so freely and fluently without
“ notes. The Governor asked me whether I used
“ minutes. —I answered, No. He said it was a
“ great gift. At table his Excellency introduced
“ something of religion, by asking me the mean-
“ ing of the word *Hades*. Several other things
“ were started about free-will, *Adam’s* fall, pre-
“ destination, &c. to all which God enabled me to
“ answer so pertinently, and taught me to mix the
“ *utile* and *dulce* so together, that all at table
“ seemed highly pleased, shook me by the hand,
“ and invited me to their respective houses. The
“ Governor, in particular, asked me to dine with
“ him on the morrow, and Dr. *F——b*, one of
“ his particular intimates, invited me to drink tea
“ in the afternoon. I thanked all, returned pro-
“ per respects, and went to my lodgings with
“ some degree of thankfulness for the assistance
“ vouchsafed me, and abased before God at the
“ consideration of my unspeakable unworthiness.
“ In the afternoon, about five o’clock, I ex-
“ pounded the parable of the prodigal son to
“ many people at a private house, and in the
“ evening had liberty to speak freely and closely
“ to those that supped with me. O that this may
“ be the beginning of good gospel times to the in-
“ habitants of this town! Lord, teach me to deal
“ prudently with them, and cause them to melt
“ under thy word!

“ *Friday, April 8.* Preached yesterday with
 “ great clearness and freedom, to about fourscore
 “ people at a house on *David’s* island, over
 “ against *St. George’s* town; went and lay at Mr.
 “ *Holiday’s*, who came in a boat to fetch me; and
 “ this day I heard him preach and read prayers,
 “ after which I took the sacrament from him.
 “ Honest man, he would have had me administer
 “ and officiate; but I chose not to do it, lest I
 “ should bring him into trouble after my depar-
 “ ture. However, in the afternoon I preached at
 “ one Mr. *Tod’s*, in the same parish, to a very
 “ large company indeed. The Lord was with me.
 “ My heart was warm, and what went from the
 “ heart, I trust went to the heart, for many were
 “ affected. O that they may be converted also!
 “ Then will it be a *good Friday* indeed to their
 “ souls.

“ *Sunday, April 10.* Dined and conversed yef-
 “ terday very agreeably with Judge *Bascome*; who
 “ seems to have the greatest insight into the dif-
 “ ference between the *Arminian* and *Calvinistical*
 “ scheme of any one I have yet met with upon the
 “ island.—In the afternoon, I visited a sick para-
 “ lytic, and this day I preached twice again at
 “ Mr. *Paul’s* meeting-house. The congregations
 “ were rather larger than ever, and the power
 “ of God seemed to be more amongst them. I
 “ think I see a visible alteration for the better
 “ every Lord’s-day. Blessed be God! In the
 “ evening I expounded at Mr. *Joseph Dorrell’s*,
 “ (where

“ (where I dined) to a very large company ; then
“ went to his kinsman’s, my usual lodging on *Sa-*
“ *turday* and *Sunday* evenings, who with his wife
“ and other friends, seemed kinder and kinder
“ daily.—Good measure pressed down and running
“ over, may the Lord, both as to spirituals and
“ temporals, return into all their bosoms !

“ *Saturday, April 16.* Preached since Lord’s-
“ day at five different houses, to concerned and
“ affected congregations, at different parts of the
“ island, but was more indisposed one night after
“ going to bed, than I had been for some time.
“ On two of the days of this week, I dined with
“ the President and Captain *Spafford*, one of the
“ council, both which entertained me with the
“ utmost civility.

“ *Sunday 17.* Still God magnifies his power
“ and goodness more and more. This morning
“ we had a pleasing sight at Mr. *Paul*’s meeting-
“ house. I began to preach, and the people to
“ hear and be affected as in days of old at home.
“ Indeed the prospect is encouraging. Praise the
“ Lord, O my soul ! After preaching twice to
“ large congregations in the meeting-house, I at
“ the desire of the parents, preached in the even-
“ ing a sermon at the funeral of a little boy about
“ five years of age. A great number of people
“ attended, and the Lord enabled me so to speak
“ as to affect many of the hearers. Blessed be
“ the Lord for this day’s work ! Not unto me,

“ O Lord, not unto me, but unto thy free grace
 “ be all the glory !

“ *Sunday, April 24.* The last week being rainy,
 “ I preached only five times in private houses,
 “ and this day but once in the meeting-house ;
 “ but I hope neither time without effect. This
 “ evening expounded at Counsellor *Riddle’s*, who
 “ with the other gentlemen, treats me with greater
 “ respect every day. Colonel *Gilbert*, one of the
 “ council, has lent me his horse during my stay,
 “ and Mr. *D——ll* this morning informed me of
 “ a design the gentlemen had, to raise a contribu-
 “ tion to help me to discharge my arrears, and sup-
 “ port my orphan family. Thanks be given to thy
 “ name, O God ! Thou knowest all things ; thou
 “ knowest that I want to owe no man any thing,
 “ but love and provide for *Bethesda* after my de-
 “ cease. Thou hast promised thou wilt fulfil the
 “ desires of them that fear thee. I believe, Lord,
 “ help my unbelief, that thou wilt fulfil this desire
 “ of my soul. Even so, *Amen !*

“ *Saturday, April 30.* Preached since Lord’s-
 “ day, two funeral sermons, and at five different
 “ houses in different parts of the island to still
 “ larger and larger auditories, and perceived the
 “ people to be affected more and more. Twice
 “ or thrice I preached without doors. Riding in
 “ the sun, and preaching very earnestly, a little
 “ fatigued me ; so that this evening I was obliged
 “ to lie down for some time. *Faint, yet pursuing ;*
 “ must be my motto still.

“ *Sunday, May, 1.* This morning was a little
“ sick ; but I trust God gave us a happy begin-
“ ning of the new month. I preached twice with
“ power, especially in the morning, to a very great
“ congregation in the meeting-house ; and in the
“ evening, having given previous notice, I preached
“ about four miles distant, in the fields, to a large
“ company of negroes, and a number of white
“ people who came to hear what I had to say to
“ them. I believe, in all, there were near fifteen
“ hundred people. As the sermon was intended
“ for the negroes, I gave the auditory warning,
“ that my discourse would be chiefly directed to
“ them, and that I should endeavour to imitate
“ the example of *Elijah*, who when he was about
“ to raise the child, contracted himself to its
“ length. The negroes seemed very sensible and
“ attentive. When I asked them, whether all of
“ them did not desire to go to heaven, one of
“ them with a very audible voice said, ‘ Yes, Sir.’
“ This caused a little smiling ; but in general,
“ every thing was carried on with great decency ;
“ and I believe the Lord enabled me so to dis-
“ course, as to touch the negroes, and yet not to
“ give them the least umbrage to slight or behave
“ imperiously to their masters. If ever a minister
“ in preaching, need the wisdom of the serpent to
“ be joined with the harmlessness of the dove, it
“ must be when discoursing to negroes. Vouch-
“ safe me this favour, O God, for thy dear Son’s
“ sake !

“ *Monday, May 2.* Upon enquiry, I found
 “ that some of the negroes did not like my
 “ preaching, because I told them of their curse-
 “ ing, swearing, thieving, and lying. One or
 “ two of the worst of them, as I was in-
 “ formed, went away. Some said, they would
 “ not go any more: They liked Mr. M——r
 “ better, for he never told them of these
 “ things; and I said, their hearts were as black as
 “ their faces. They expected, they said, to hear
 “ me speak against their masters. Blessed be
 “ God, that I was directed not to say any thing,
 “ this first time, to the masters at all, though
 “ my text led me to it. It might have been of
 “ bad consequence, to tell them their duty, or
 “ charge them too roundly with the neglect of
 “ it, before their slaves. They would mind all I
 “ said to their masters, and, perhaps, nothing
 “ that I said to them. Every thing is beautiful
 “ in its season. Lord, teach me always that due
 “ season, wherever I am called, to give either
 “ black or white, a portion of thy word! How-
 “ ever, others of the poor creatures, I hear, were
 “ very thankful, and came home to their master’s
 “ houses, saying, that they would strive to sin
 “ no more. Poor hearts! These different ac-
 “ counts affected me; and upon the whole, I
 “ could not help rejoicing, to find that their con-
 “ sciences were so far awake,

“ *Saturday, May 7.* In my conversation these
 “ two days, with some of my friends, I was di-
 “ verted

“ verted much, in hearing several things that
“ passed among the poor negroes, since my preach-
“ ing to them last *Sunday*. One of the women,
“ it seems, said, ‘ That if the book I preached
‘ out of was the best book that was ever bought
‘ at, and come out of *London*, she was sure it
‘ had never all that in it, which I spoke to the
‘ negroes.’ “ The old man, who spoke out loud
“ last *Sunday*, and said, ‘ Yes,’ when I asked
“ them, Whether all the negroes would not go
“ to heaven? Being questioned by somebody,
“ Why he spoke out so? Answered, ‘ That the
‘ gentleman put the question once or twice to
‘ them, and the other fools had not the manners
‘ to make me any answer, till, at last, I seemed
‘ to point at him, and he was ashamed that no
‘ body should answer me, and therefore he did.’
“ Another, wondering why I said, ‘ Negroes had
‘ black hearts ;’ was answered by his black bro-
“ ther thus : ‘ Ah, thou fool, dost thou not un-
‘ derstand it? He means black with sin.’ Two
“ more girls were overheard by their mistress,
“ talking about religion, and they said, ‘ They
‘ knew, if they did not repent, they must be
‘ damned.’ From all which I infer, that these
“ *Bermudas* negroes are more knowing than I sup-
“ posed; that their consciences are awake, and
“ consequently prepared, in a good measure, for,
“ hearing the Gospel preached unto them.

“ *Sunday, May 8.* This also, I trust, has been
“ a good sabbath. In the morning I was helped

“ to preach powerfully to a melting, and rather a
 “ larger congregation than ever, in Mr. *Paul*’s
 “ Meeting-house; and in the evening, to almost
 “ as large a congregation of black and white as
 “ last *Sunday*, in the fields, near my hearty friend
 “ Mr. *Holyday*’s house. To see so many black
 “ faces was affecting. They heard very atten-
 “ tively, and some of them now began to weep.
 “ May God grant them a godly sorrow, that
 “ worketh repentance not to be repented of!

“ *Friday, May 13.* This afternoon preached
 “ over the corpse of Mr. *Paul*’s eldest son, about
 “ twenty-four years of age; and by all I could
 “ hear and judge of by conversing with him, he
 “ did, indeed, die in the Lord. I visited him
 “ twice last Lord’s-day, and was quite satisfied
 “ with what he said, though he had not much
 “ of the sensible presence of God. I find he was a
 “ preacher upon his death-bed. For he exhort-
 “ ed all his companions to love *Christ* in sincerity,
 “ and blessed his brother and sister, and, I think,
 “ his father and mother just before his departure.
 “ A great many people attended the funeral. I
 “ preached on *Luke* vii. 13. ‘ And when the
 “ Lord saw her, he had compassion on her, and
 “ said unto her, weep not.’ “ Many were affected
 “ in the application of my discourse, and, I
 “ trust, some will be induced, by this young man’s
 “ good example, to remember their Redeemer in
 “ the days of their youth. Grant it, O Lord,
 “ for thy dear Son’s sake!

“ *Sunday,*

“ *Sunday, May 15.* Praise the Lord, O my
“ soul, and all that is within thee praise his holy
“ name! This morning I preached my farewell
“ Sermon at Mr. *Paul’s* Meeting-house, it was
“ quite full, and, as the President said, above a
“ hundred and fifty whites, besides blacks, were
“ round the house. Attention sat on every face;
“ and when I came to take my leave, oh, what
“ a sweet unaffected weeping was there to be
“ seen every where. I believe there were few
“ dry eyes. The negroes likewise without doors,
“ I heard wept plentifully. My own heart was
“ affected, and though I have parted from friends
“ so often, yet I find every fresh parting almost
“ unman’s me, and very much affects my heart.
“ Surely, a great work is begun in some souls
“ at *Bermudas*. Carry it on, O Lord, and if it
“ be thy will send me to this dear people again.
“ Even so, Lord *Jesus*. Amen!

“ After Sermon, I dined with three of the
“ Council, and other Gentlemen and Ladies, at
“ Captain *Bascomes*; and from thence we went
“ to a funeral, at which Mr. *M——r* preached;
“ and after that I expounded on our Lord’s
“ Transfiguration, at the house of one Mrs.
“ *Harvey*, sister to dear Mr. *Smith* of *Charles-*
“ *town*. The house was exceeding full, and it
“ was supposed above three hundred stood in the
“ yard. The Lord enabled me to lift up my
“ voice like a trumpet. Many wept. Mr.
“ *M——r* returned from the funeral with me,
“ and

“ and attended the lecture, as did the three
“ Counsellors, with whom I conversed very free-
“ ly. May God reward them, and all the dear
“ people of the island, for those many and great
“ favours they have conferred on me, who am
“ the chief of sinners, and less than the least of
“ all saints!

“ *Sunday, May 22.* Blessed be God! the little
“ leaven thrown into the three measures of meal
“ begins to ferment, and work almost every day,
“ for the week past. I have conversed with souls
“ loaded with a sense of their sins, and, as far
“ as I can judge, really pricked to the heart.
“ I preached only three times, but to almost three
“ times larger auditories than usual. Indeed the
“ fields are white, ready unto harvest. God has
“ been pleased to bless private visits. Go where
“ I will, upon the least notice, houses are crowded,
“ and the poor souls that follow are soon drenched
“ in tears. This day I took, as it were, another
“ farewell. As the ship did not fail, I preached
“ at *Somerſet* in the morning, to a large congrega-
“ tion in the fields, and expounded in the
“ evening to as large one at Mr. *Harvey's* house,
“ round which stood many hundreds of people.
“ But in the morning and evening how did the
“ poor souls weep. The Lord seemed to be with
“ me in a peculiar manner, and though I was
“ ready to die with heat and straining, yet I
“ was enabled to speak louder, and with greater
“ power, I think, than I have been before.

“ Gifts

“ Gifts and grace, especially in the evening,
“ were both in exercise. After the service, when
“ I lay down on the bed to rest, many came
“ weeping bitterly around me, and took their
“ last farewell. Though my body was very weak,
“ yet my soul was full of comfort. It magnified
“ the Lord, and my spirit rejoiced in God my
“ Saviour. Abundance of prayers and blessings
“ were put up for my safe passage to *England*,
“ and speedy return to *Bermudas* again. May
“ they enter into the ears of the Lord of *Sabaoth* !
“ For, God willing, I intend visiting these dear
“ people once more. In the mean while, with
“ all humility and thankfulness of heart will I
“ here, O Lord, set up my *Ebenezer*. For
“ hitherto surely thou hast helped me ! I cannot
“ help thinking that I was led to this Island
“ by a peculiar providence. My dear friend,
“ Mr. *Smith* of *Charles-town*, has been made
“ especially instrumental thereto. Thanks be to
“ the Lord for sending me hither. I have been
“ received in a manner I dared not expect, and
“ have met with little, very little opposition in-
“ deed. The inhabitants seem to be plain and
“ open hearted. They have also been open
“ handed. For they have loaded me with pro-
“ visions for my sea-store ; and in the several
“ parishes, by a private voluntary contribution,
“ have raised me upwards of a hundred pounds
“ *sterling*. This will pay a little of *Bethesda*’s
“ debt, and enable me to make such a remit-
“ tance

“ tance to my dear yoke-fellow, as may keep
 “ her from being embarrassed, or too much be-
 “ holden in my absence. Blessed be God, for
 “ bringing me out of my embarrassments by de-
 “ grees! May the Lord reward all my bene-
 “ factors a thousand fold! I hear that what
 “ was given, was given exceeding heartily, and
 “ people only lamented that they could do no
 “ more.”

After having transmitted to *Georgia*, what was given to him for the Orphan-house, and dreading to go back to *America* in that season of heat, for fear of relapsing, and having pressing calls to *England*, he took the opportunity of a brig, and in twenty-eight days arrived at *Deal* (a). The
 next

(a) During this voyage, among other Letters, he wrote the following:

“ *June 24, 1748.* (on board). Yesterday I made an
 “ end of revising all my Journals. Alas! alas! in
 “ how many things have I judged and acted wrong.
 “ I have been too rash and hasty in giving characters
 “ both of places and persons. Being fond of Scripture
 “ language, I have often used a stile too apostolical,
 “ and at the same time, I have been too bitter in my
 “ zeal. Wild fire has been mixt with it, and I find
 “ that I frequently wrote and spoke in my own spirit,
 “ when I thought I was writing and speaking by the
 “ assistance of the Spirit of God. I have likewise too
 “ much made inward impressions my rule of acting,
 “ and too soon and too explicitly published what had
 “ been better kept in longer, or told after my death.
 “ By these things, I have hurt the blessed cause I
 “ would defend, and also stirred up needless opposition.
 “ This has humbled me much, and made me think of a
 “ saying

next evening, *July 6, 1748*, he reached *London*, after an absence of near four years.

“ saying of *Mr. Henry’s*, ‘ *Joseph* had more honesty
‘ than he had policy, or he never would have told his
‘ dreams.’ “ At the same time, I cannot but praise
“ *God*, who filled me with so much of his holy fire,
“ and carried me, a poor weak youth, through such a
“ torrent both of popularity and contempt, and set so
“ many seals to my unworthy ministrations. I bless
“ him for ripening my judgment a little more, for giv-
“ ing me to see and confess, and I hope, in some de-
“ gree, to correct and amend some of my mistakes.”

At this time, also, he finished his “ *Abridgement of*
“ *Mr. Law’s Serious Call* ;” which he endeavoured to
make more useful, by excluding whatever is not truly
evangelical, and illustrating the subject more fully from
the Holy Scriptures. See his *Works*, Vol. IV.

C H A P. XIV.

*From his Arrival in London 1748, to his going to
Ireland in the Year 1751.*

ON Mr. *Whitefield's* visiting a few of his friends, immediately after his return, he found himself in no very agreeable situation. His congregation at the Tabernacle was sadly scattered. And as to his outward circumstances, he had sold all his household furniture, to help to pay the Orphan-house debt, which yet was far from being cancelled. But under all these discouragements, he was still supported. His congregation was soon re-united, and received him with the greatest joy. And at this time a very unexpected thing happened to him. Lady *Huntingden*, before his arrival, had ordered Mr. *Howe! Harris* to bring him to her house at *Chelsea*, as soon as he came ashore. He went, and having preached twice, the Countess wrote to him, that several of the Nobility desired to hear him. In a few days the Earl of *Chesterfield*, and a whole circle of them attended; and having heard once, desired they might hear him again. “ I there-
“ fore preached again (says he) in the evening,
“ and went home, never more surprized at any inci-
“ dent

“ dent in my life (*t*). All behaved quite well,
 “ and were in some degree affected. The Earl of
 “ *Chesterfield* thanked me, and said, ‘ Sir, I will
 ‘ not tell you what I shall tell others, how I ap-
 ‘ prove of you;’ “ or words to this purpose.
 “ At last Lord *Bolingbroke* came to hear, sat like
 “ an archbishop, and was pleased to say, ‘ I
 ‘ had done great justice to the divine attributes
 ‘ in my discourse (*u*).’ “ Soon afterwards her
 “ Ladyship removed to town, where I preached
 “ generally twice a week to very brilliant audi-
 “ tories. Blessed be God, not without effectual
 “ success on some.”

In *September* 1748, he made a third visit to
Scotland, where he met with a hearty welcome.
 Great multitudes flocked to hear him both at
Edinburgh and *Glasgow*. “ I have reason (says he,
 “ Letter DCC) to believe some have been awak-
 “ ened, and many quickened and comforted.
 “ My old friends are more solidly so than ever,
 “ and a foundation, I trust, has been laid for
 “ doing much good, if ever the Lord should call
 “ me thither again. Two Synods (*x*), and one
 “ Presbytery,

(*t*) M. S. and Letter DCLXXIII.

(*u*) It is also said, that *David Hume*, Esq; of *Edin-
 burgh*, was a hearer of Mr. *Whitefield*'s, and was much
 taken with his eloquence. Such testimonies are set
 down, not for their weight, but their singularity.

(*x*) He means the Synods of *Glasgow* and *Perth*, and
 the Presbytery of *Edinburgh*. What happened in the
 Synod of *Glasgow*, may be seen in a pamphlet, entitled,
 “ A

“ Presbytery, brought me upon the carpet; but
 “ all has worked for good.” While he was in
Scotland,

“ A fair and impartial Account of the Debate in the
 “ Synod of *Glasgow and Air*, 6 *October* 1748, anent
 “ employing Mr. *Whitefield*.” published at *Edinburgh*
 the same year, and supposed to be written by the Rev.
 Dr. *Erskine*, who was then minister at *Kirkintilloch*.
 The short history of the matter is this. A motion was
 made, tending to prohibit or discourage ministers from
 employing Mr. *Whitefield*. The speeches made in sup-
 port of the motion, were upon the following topics.
 His being a priest of the Church of *England*. That he
 had not subscribed the *Formula*. His imprudencies.
 Chimerical scheme of the Orphan-house. Want of
 evidence, that the money he collects is rightly applied.
 Asserting that assurance is essential to faith. Encourag-
 ing a dependance on impulses and immediate revelations.
 Declaring on slender evidence, some people converted,
 and others carnal and unregenerated. Often, indeed,
 pretending to repent of his blunders, and retract; but
 as often relapsing into them. And lastly, his being un-
 der a sentence of suspension by Commissary *Garden*, from
 which he had appealed to the High Court of Chancery,
 and made oath to prosecute that appeal in a twelve-
 month; and yet it was never prosecuted.

On the other hand, the ministers who were against
 the motion, spoke in this manner. I blush to think,
 said one, that any of our brethren should befriend a pro-
 posal, so contrary to that moderation and catholic spirit,
 which now is, and I hope ever shall be the glory of our
 Church. I am sensible, many things in the Church
 of *England* need reformation; but I honour her, not-
 withstanding, as our Sister Church. If Bishop *Butler*,
 Bishop *Sherlock*, or Bishop *Secker* were in *Scotland*, I
 should welcome them to my pulpit. In this I should
 imitate Mr. *Samuel Rutherford*, as firm a presbyterian as
 any of us, who yet employed Bishop *Usher*. There is
 no Law of *Christ*, no Act of Assembly prohibiting me
 to give my pulpit to an Episcopal, Independent, or
 Anabaptist

Scotland, he endeavoured to do all the service he could to the *New Jersey* College, and in conjunction

Anabaptist Ministers, if of sound principles in the fundamentals of Religion, and of a sober life. Our Church expressly enjoins, A&T XIII. *April 1711.* that great tenderness is to be used to foreign protestants. The requiring strangers to subscribe our *Formula*, before they preach with us, would lay as effectual a bar against employing those of Congregational Principles, or Presbyterian Non-subscribers, as those of the Church of *England*.

As to Mr. *Whitefield*, said another, there are few ministers whose character has been so well attested, by the most competent judges, both at home and abroad. One thing I cannot but observe: those who have spoken most warmly against Mr. *Whitefield* in this debate, acknowledge they have made little or no enquiry into his character: whereas those on the other side, have made a very careful enquiry; and that enquiry has turned out entirely to their satisfaction. With regard to his imprudencies, there is a great difference betwixt blunders owing to a bad heart, and those that are owing only to a misinformed judgment: especially, when the mistakes that occasioned them, have misl'd several great and good men. Whether Mr. *Whitefield's* scheme of the Orphan-house be prudent or not, it is demonstrable it was honestly meant. The magistrates of *Savannah* published three years ago, in the *Philadelphia Gazette*, an affidavit that they had carefully examined Mr. *Whitefield's* receipts and disbursements, and found that what he had collected in behalf of the Orphans, had been honestly applied; and that besides, he had given considerably to them of his own property. As to his maintaining, that assurance is essential to faith; encouraging an unwarrantable regard to impressions; and being too hasty in pronouncing men carnal or converted; his sentiments in these particulars, have been altered for upwards of two years. And now he scarce preaches a sermon, without guarding his hearers against relying on im-

N

pressions,

junction with some ministers who wished well to that institution(y), advised the sending over a

pressions, and telling them that faith, and a persuasion we are justified, are very different things, and that a holy life is the best evidence of a gracious state. These retractions are owing to a real change of sentiment. Letters from correspondents in *New England* shew, that this change is, at least, of two years date, and that ever since it happened, he has preached and acted with remarkable caution. Lastly, with respect to the prosecution of his appeal; Mr. *Whitefield* exerted himself to the utmost to get his appeal heard, but could not prevail on the Lord's Commissioners so much as once to meet on the affair; they, no doubt, thinking of Mr. *Garden's* arbitrary proceedings with the contempt they deserved. But say some, "Mr. *Whitefield* being under a suspension "not yet reversed, is now no minister." But for what was he suspended? Why, for no other crime, than omitting to use the form of prayer prescribed in the communion book, when officiating in a presbyterian congregation. And shall a meeting of presbyterian ministers, pay any regard to a sentence which had such a foundation?

The issue of the debate was a rejecting of the motion by a vote, 27 to 13; and a resolution which was so exprest as to be a decent burial of it; laying no new restriction on ministers from inviting strangers, but leaving things precisely as they were before. And they who chose to give Mr. *Whitefield* their pulpits, never after met with any molestation. Upon the whole, the attacks made on Mr. *Whitefield's* character, proved the occasion of informing the Synod of the falshood of many aspersions thrown out against him, of the great increase of his prudence and caution, and the remarkable change of his sentiments and behaviour, so far as either were offensive. And thus what was intended for his reproach, turned out to his honour.

(y) See his Letter on this subject to Mr. *M'Laurin's* Letters DCCCXXXIV. and DCCCLXVIII.

minister

minister from *America* to make application in person. Which was afterwards done in the year 1754, when Mr. *Tennent* and Mr. *Davies* applied to the General Assembly, and obtained an appointment of a general collection. He also began to think of making his Orphan-house not only a receptacle for fatherless children, but also a place of literature and academical studies. Such a place, he thought, was much wanted in the southern parts of *America*; and if conducted in a proper manner, would be of great service to the colony. He therefore, after his return to *England*, wrote to the Trustees, signifying that this was his intention, if they would be pleased to put the colony upon another footing, and allow a limited use of negroes, without which he had long been of opinion, that *Georgia* never could be a flourishing province (z). Mean time, he went on in his usual way, and with his usual success at *London*, *Bristol*, and *Gloucester*, during the winter. And in *February* 1749, made an excursion to *Exeter* and *Plymouth*, where he found a strange alteration in the people, since he had been first there, about five years before; they now received him with the greatest joy, and were importunate to hear him; and many of them gave proofs of a solid conversion to God (a). “Now (says he) “*Plymouth* seems to be quite a new place to me.”

(z) Letter DCCXIV.

(a) Letter DCCXXXIII. and M. 5.

As his health was impaired in *London*, he loved to range (as he calls it) after precious souls. Though he never wanted to make a sect, or to set himself at the head of a party.

“ I have seen enough of popularity, (says he) to be sick of it; and did not the interest of my blessed Master require my appearing in (b) public, the world should hear but little of me hence forward.” Yet he could not think of remitting his diligence in the work of the Gospel. “ I dread the thoughts of flagging in the latter stages of my road,” is an expression that he often uses in writing to his friends (c). He was frequently very ill; but he imagined preaching and travelling did him service. “ Fear not your weak body, (says he, in a letter to Mr. *Hervy*) (d); we are immortal till our work is done. *Christ*’s labourers must live by miracle; if not, I must not live at all; for God only knows what I daily endure. My continual vomitings almost kill me, and yet the pulpit is my cure, so that my friends begin to pity me less, and to leave off that ungrateful caution, ‘ Spare thyself.’ I speak this to encourage you (e).”

In

(b) Letter DCCXLVII.

(c) Letter DCCLXXXVII. DCCCXCVII. and DCCCCXXIII.

(d) Letter DCCCXXX.

(e) About this time, he wrote “ Remarks on a Pamphlet, entitled, The Enthusiasm of Methodists “ and

In *March* 1749, he returned to *London* from an excursion of about six hundred miles in the west, where he had the pleasure of seeing that his former visits had been blessed with abundant success (f). In *May* he went to *Portsmouth*, and preached every day for more than a week, to very large and attentive auditories. Many were brought under convictions, prejudices seemed to be universally removed, and people, that a few days before were speaking all manner of evil against him, were very desirous of his longer stay to preach the Gospel (g) among them.

June 24. he writes from *Bristol*: “ Yesterday God brought me here, after having carried me a circuit of about eight hundred miles, and enabled me to preach, I suppose, to upwards of a hundred thousand souls. I have been in eight *Welsh* counties, and, I think, we have not had one dry meeting. The work in *Wales* is much upon the advance, and likely to increase daily. Had my dear Mr. *Hervey* been there, to have seen the simplicity of so many

“ and Papists compared.” Wherein (with a candour very uncommon in controversial writings) he says, “ Several mistakes in some parts of my past writings and conduct are acknowledged, and my present sentiments concerning the Methodists explained.” See his Works, Vol. IV.

(f) Letter DCCXLIII.

(g) Letter DCCLI.

“ dear souls, I am persuaded he would have said,
 “ *Sit anima mea cum Methodistis* (b).”

In the months of *July* and *August* he was at *London, Bristol, Plymouth, Biddisford, Exeter*. When he returned to *London*, he had the pleasure of a visit from two *German* ministers, who had been labouring among the *Jews*, and, it is said, had been made instrumental in converting many of them (i).

In the month of *September* he went into *Northamptonshire* and *Yorkshire*; and preached at *Oundle, Abberford, Leeds, and Haworth*, where good Mr. *Grimshaw* (who was so indefatigable in his endeavours to bring souls to *Christ*) was minister. In his church they had above a thousand communicants, and in the church-yard about six thousand hearers. At *Leeds*, the auditory consisted of above ten thousand. Thither Mr. *Whitefield* was invited by one of the Rev. Mr. *Wesley*'s preachers, and by the societies. And Mr. *Charles Wesley* coming there, gave notice of him to the people (k), and also introduced him to the pulpit in *Newcastle*, where he preached four times, and twice without doors.

It being now late in the year, he did not go forward to *Scotland*, but returned to *London*, after having preached about thirty times in *Yorkshire*, and above ten times in *Cheshire*, and *Lancashire*.

(b) Letter DCCLXII.

(i) Letter DCCLXXV.

(k) Letter DCCLXXVIII, DCCLXXIX.

He

the Rev. Mr. George Whitefield. 183

He was also at *Sheffield* and *Nottingham*. And the congregations were every where large and serious. Only in one or two places, he had a little rough treatment; but this he did not mind, while he had reason to think many received real benefit (*l*). He arrived in *London* about the middle of *November*, and continued there till the beginning of *February*, employed in his usual manner. Having offered to assist, occasionally, at *West-street* chapel, it was accepted. Accordingly, he preached four or five times there, and administered the sacrament twice or thrice. Congregations were very large (*m*).

February 6, 1750. he writes from *Gloucester* (*n*):
“ Though I left *London* in a very weak condition,
“ and the weather was but bad, I came here on
“ *Friday* evening, and was strengthened to preach
“ on *Saturday*, and likewise on *Sunday* evening,
“ and twice the same day in the country, at the
“ New-house and at *Hampton*.” And again from
Bristol, *February* 12. “ Since I wrote last, we
“ have been favoured both in *Gloucester* city, and
“ in the country, with very pleasant and delight-
“ ful seasons (*o*). I have preached about twenty
times, within these eight or nine days; and
though frequently exposed to rain and hail, am
much better than when I left *London*.” From

(*l*) Letter DCCLXXXI. DCCLXXXVI.

(*m*) Letter DCCCXIX. (*n*) Letter DCCCXIV.

(*o*) Letter DCCCXVI.

Bristol he went to *Exeter*, and to *Plymouth*, and in his way met with the Rev. Mr. *Pearsall*, a dissenting minister at *Taunton*, and Mr. *Darracott* at *Wellington*; both of whom he speaks of in his Letters with the highest regard (*p*). At *Plymouth* he preached twelve times in six days, and the longer he preached, he had the greater number of hearers. His friends grew more zealous, and the fury of his enemies began to subside. From thence he travelled near to the Land's-end, preaching in a great many places, such as *Tavistock*, *St. Ginny's* (*q*), *Port Isaac*, *Camelford*, *St. Andrews*, *Redruth*, *Gwinnop*, *St. Mewens*. All this he accomplished before the 21st of *March*, when we find him again at *Exeter*. "Invitations (says he) are sent to me from several places. I want more tongues, more bodies, more souls for the Lord *Jefus*. Had I ten thousand, he should have them all (*r*)."

In *April* he was at *London* and *Portsmouth*. And in *May* went to *Ashby*, to wait on Lady *Huntingdon*, who had been ill. In his way thither, he had a most comfortable interview with the Rev.

(*p*) Letter DCCCXX.

(*q*) "Four of Mr. *Wesley's* preachers were present, and three clergymen, Mr. *Bennet* aged fourscore, Mr. *Thompson*, and Mr. *Grigg*." Letter DCCCXXIV. "I found, as I went along, a most blessed work had been carried on by the instrumentality of the Mr. *Wesleys*, and their fellow-labourers." M. S.

(*r*) Letters DCCCXXIV, XXV, and XXVI.

Dr.

Dr. Doddridge, Mr. *Hervey* (s), and Dr. ———.
(t) But at *Ashby*, where it might have been least expected, there was a riot made before Lady *Huntingdon's* house, while the Gospel was preaching: and in the evening, some people in their

(s) Mr. *Hervey* thus wrote of this interview to a friend :

‘ I have seen lately, that most excellent minister of the ever-blessed *Jefus*, Mr. *Whitefield*. I dined, supped, and spent the evening with him at *Northampton*, in company with Dr. *Doddridge*, and two pious, ingenious clergymen of the Church of *England*, both of them known to the learned world by their valuable writings. And surely, I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town, invited us to his house, and gave us an elegant treat ; but how mean was his provision, how coarse his delicacies, compared with the fruit of my friend’s lips ; they dropped as the honey-comb, and were a well of life. Surely, people do not know that amiable and exemplary man, or else, I cannot but think, instead of depreciating, they would applaud and love him. For my part, I never beheld so fair a copy of our Lord, such a living image of the Saviour, such exalted delight in God, such enlarged benevolence to man, such a steady faith in the divine promises, and such a fervent zeal for the divine glory ; and all this, without the least moroseness of humour, or extravagancies of behaviour ; sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason, and wisdom of Scripture ; in so much, that I cannot forbear applying the wise man’s encomium of an illustrious woman, to this eminent minister of the everlasting Gospel : “ Many sons have done virtuously, but thou excellest them all.”

(t) Letter DCCCXXXII.

return home narrowly escaped being murdered. The Justice being informed, sent a message, in order to bring the offenders before him. "So that
 " I hope, (says Mr. *Whitefield*) it will be over-
 " ruled for great good, and that the Gospel, for
 " the future, will have free course (u)."

After he left *Ashby*, he preached at *Radcliff* Church, *Nottingham* and *Sutton* with great success. "At *Nottingham*, (says he) several came
 " to me, enquiring, What they should do to be
 " saved? I preached there four times. One
 " evening, Lord S. and several gentlemen, were
 " present, and behaved with great decency.
 " Many thousands attended. Yesterday morning
 " I breakfasted with three dissenting ministers;
 " and Mr. P——s, who told me, that Lady
 " P—— desired he would press me to preach
 " at the church. Yesterday, in the afternoon, I
 " preached at *Sutton*; and this morning (x) at
 " *Mansfield*." After leaving that place, he went
 to *Rotherham* and *Sheffield*. He was at *Leeds* in
 the end of *May*, and observes, "Methinks, I
 " am now got into another climate (y), where
 " there are many of God's people." From thence
 he went to *Manchester*, *Rosendale*, and several other
 parts of *Lancashire*, *Kendal*, *Whitehaven*, *Cockermouth*, preaching generally twice a day, and arriv-

(u) Letter DCCCXXXV.

(x) Letter DCCCXXXVIII.

(y) Letter DCCCXL, and XLIX.

ed at *Edinburgh*, *July* 6: having preached near a hundred times since he left *London*, and by a moderate computation, to above a hundred thousand souls. "It is amazing (he writes) to see how people are prepared, in places where I never was before. What shall I render to the Lord?"

At *Edinburgh* and *Glasgow*, (in which places he spent the month of *July*, 1750) he was received, as usual, in the most loving and tender manner, preaching generally twice a day to great multitudes, whose seriousness, and earnest desire to hear him, made him exert himself rather beyond his strength. "By preaching always twice, (says he) and once thrice, and once four times in a day (z), I am quite weakened; but I hope to recruit again. I am burning with a fever, and have a violent cold; but *Christ's* presence makes me smile at pain, and the fire of his love burns up all fevers whatsoever." He left *Edinburgh*, *August* 3, and soon found himself much better for riding. At *Berwick*, one of the ministers sent him an offer of his pulpit, and he was informed that many more round that town, were willing to do the same. At his return to *London*, he preached several times at *West-street Chapel*. He had also the pleasure of Mr. *Hervy's* company, who, at his desire, came up to town, and lodged in his house. In the months of *September* and *October*

(z) Letter DCCCLI, and LV.

he made excursions to *Portsmouth, Chatham, Gloucester, Birmingham, Eversham, Wednesbury, and Nottingham*; “ ranging about, (as he expresses it) “ to see who would believe the Gospel-report (a).” And was particularly successful at *Chatham* and *Canterbury*.

He spent the winter in *London*, in his usual busy and laborious way, and with equal success. He was confined, near a fortnight, to his room by a violent fever, and inflammation of the lungs; but before the 17th of *December*, he was able to preach again. And in the latter end of *January* 1751, he rode post to *Ashby*, being alarmed with the accounts of *Lady Huntingdon’s* dangerous illness, and the afflictions with which it had pleased God to visit her family. He writes from *Ashby*, *January* 29. “ Blessed be God, *Lady Huntingdon* “ is somewhat better. Entreat all our friends to “ pray for her. Her sister-in-law, *Lady Frances* “ *H——*, lies dead in the house. She was “ a retired christian, lived silently, and died suddenly, without a groan. May my exit be like “ hers. Almost all the family have been sick in “ their turns.”

Having left *London*, *March* 5, he went again into *Gloucestershire*, and to *Bristol*, and preached at *Taunton* and *Wellington* in his way to *Plymouth*. *April* 11. he was at *Exeter*, and writes thus to *Mr. Hervey*: “ Some good, I trust, is to be done,

(a) Letter DCCCLXVIII.

“ this spring, to many souls. This western circuit, I believe, has been blessed already. I have preached about forty times since I left *London*, and have been enabled several times to ride forty miles a day. I find this sensibly refreshes me. I wish you could say so too. At *Plymouth* we had sweet seasons; and on *Tuesday* last I met with a young clergyman, who was awakened under my preaching seven years ago. He has been at *Cambridge*, and was ordained by the Bishop of *Exeter*. He is followed much, and, I suppose, will soon be reproached for his Master’s sake. I hope you find strength to proceed in your book.”

From *Exeter* he set out on a tour through *Wales*, where, in about three weeks, he rode near five hundred miles, and preached generally twice a day; and from hence, he made his visit to *Ireland*, which had been in his thoughts some time.

C H A P. XV.

From his first Visit to Ireland, to his opening the New Tabernacle at London, in the Year 1753.

AFTER a passage of five days from *Wales*, he arrived *May 24, 1751*, at *Dublin*, where he was gladly received, and lodged at the house of *Mr. L—*, and preached every morning and evening as usual in other places: “ Surely (says “ he) here are many converted souls, among “ whom are two or three students, and several “ soldiers. At first (z) the greatness and hurry “ of the place surprized me; but thanks be to “ the Lord of the harvest, here as well as else- “ where, the fields are white, ready unto harvest. “ Congregations are large, and hear as for eter- “ nity.” And again: “ *Athlone, June 10.* For “ this week past, I have been preaching twice “ almost every day in some country towns. I “ find, through the many offences that have lately “ been given, matters were brought to a low “ ebb. But the cry now is, ‘ *Methodism is re- “ vived again (a).*’ At *Limerick* he preached seven times to large and affected auditories, and twice

(z) Letter DCCCXCI, DCCCXCII.

(a) In the MSS. he says, “ I took a journey from “ near *Haverford West* to *Ireland*, where a yet greater work

twice at *Cork* (where the Methodists had lately been mobbed) to a great body of people, with all quietness. From thence he went to *Bandon* and *Kinsale*, where a like blessing attended his preaching. At his return to *Cork*, the numbers and affections of his hearers increased. At *Belfast* also he was detained some days beyond his intention, by the people's importunity, and preached at *Lisburn*, *Lurgun*, the *Maize*, and *Lambag*, towns and places adjacent. So many attended, and the prospect of doing good was so promising, that he was sorry he had not come to the north of *Ireland* sooner. But he hastened to pay another visit to *Scotland*, before he embarked for *America*, which he was intent upon doing before winter.

He therefore came over in the beginning of *July 1751*, from *Belfast* to *Irvine*, where at the desire of the magistrates he preached to a great congregation; and so proceeded to *Glasgow*. From this place he writes, *July 12*. "Though I
 " preached near eighty times in *Ireland*, and God
 " was pleased to bless his word, yet *Scotland* seems
 " to be a new world to me. To see the people
 " bring so many Bibles, turn to every passage
 " when I am expounding, and hanging, as it
 " were, upon me to hear every word, is very
 " encouraging. I feel an uncommon freedom
 " here; and talking with the winter as well as

" work had been begun and carried on to a high degree,
 " amidst prodigious opposition; numbers converted,
 " not only from popery, but to *Jesus Christ*, at *Athlone*,
 " *Dublin*, *Limerick*, *Cork*, and various other places."

" with

“ with the summer faints, feeds and delights my
 “ heart (b).” At this time he was glad to under-
 stand

(b) Here it may be proper, once for all, to take notice of some particulars relating to Mr. *Whitefield*’s visits to *Scotland*, which he continued till within a few years of his death.

Though after the years 1741, and 1742, there was no such extensive new awakenings, Mr. *Whitefield*’s coming was always refreshing to serious persons, and seemed to put new life into them : and also to be the means of increasing their number. His preaching was still eminently useful in various respects. In the first place, it had an excellent tendency to destroy the hurtful spirit of bigotry, and excessive zeal for smaller matters ; and to turn men’s attention to the great and substantial things of religion. Another effect was, that it drew several persons to hear the gospel, who seldom went to hear it from other ministers. Again, young people in general were much benefited by his ministry, and particularly young students, who became afterwards serious evangelical preachers. Lastly, his morning discourses, which were mostly intended for sincere but disconsolate souls, were peculiarly fitted to direct and encourage all such in the christian life. And his addresses in the evening to the promiscuous multitudes who then attended him, were of a very alarming kind. There was something exceedingly striking in the solemnity of his evening-congregations in the Orphan-house park at *Edinburgh*, and High-Church-yard of *Glasgow* ; especially towards the conclusion of his sermons (which were commonly very long, though they seemed short to the hearers) when the whole multitude stood fixt, and like one man hung upon his lips, with silent attention, and many under deep impressions of the great objects of religion, and the concerns of eternity. These things will not soon be forgotten ; and it is hoped, the many good effects, which by the divine blessing attended them, never will.

stand that Mr. *Dinwiddie*, brother-in-law to the Rev. Mr. *MacCulloch* of *Cambuslang*, was made Governor

His conversation was no less reviving than his sermons. Many in *Edinburgh* and *Glasgow* are witnesses of this, especially at *Glasgow*, when in company with his good friends, Mr. *MacLaurin*, Mr. *Robert Scott*, &c. one might challenge the sons of pleasure with all their wit; good humour and gaiety to furnish entertainment so agreeable. At the same time every part of it was not more agreeable, than it was useful and edifying.

His friends in *Scotland*, among whom were many of all ranks, from the highest to the lowest, were very constant and steady in their great regard for him. And his opposers grew more and more mild. Some anonymous pamphlets were written against him at his first coming: But these soon died and were forgotten. Afterwards a number of stories were handed about to his disadvantage; but upon enquiry, it was found either that matters were misrepresented or exaggerated; or that there was no foundation for such reports at all. In short, when they were traced to their origin, they rather turned out to his honour. He used to smile at good Mr. *MacLaurin's* honest zeal, who on such occasions spared no pains to come at the truth, and when he had discovered it, was no less eager to communicate the discovery to others, for the vindication of Mr. *Whitefield's* character, in which he thought the credit of religion was concerned; The following instance is well remembered. One Lieutenant *Wright* alledged that Mr. *Whitefield* had kept back money sent by a gentlewoman to her son in *America*. This coming to Mr. *MacLaurin's* ears, he was restless till he procured a meeting betwixt Mr. *Whitefield* and his accuser. They met; Mr. *Wright* did not retract what he had said. Upon which a letter was instantly wrote to the mother at *London*; and her answer being received, a confutation of the calumny was published in the *Glasgow Courant* in the following terms: *October 31, 1748.* "A story having been spread in this town of Mr. *Whitefield's* having received twenty pounds sterling
O " from

Governor of *Virginia*. In that province there had been a considerable awakening for some years past,

“ from a gentlewoman in *London*, to give her son in
 “ *Georgia* : whereas he had received only three guineas,
 “ which he had returned to the gentlewoman when he
 “ came back from *Georgia*, her son having been gone
 “ from thence before his arrival ; a letter was wrote to
 “ *London* to clear up this affair, to which the gentle-
 “ woman has sent this answer : ‘ Sir, this is to assure
 “ you that I received of Mr. *John Stevens* the three gui-
 “ neas, which was the full sum that I gave you for my
 “ son. I hope it is only a false aspersion on him ; for I
 “ never heard that he should say any such thing, being
 “ three months in *England*. I am, &c. *September 13,*
 “ *1748.*’—There is likewise a receipt come down,
 “ dated *September 3*, to Mr. *Stevens*. Both the letter
 “ and receipt are to be seen in the hands of the pub-
 “ lisher.”

But, indeed, Mr. *Whitefield*’s whole behaviour was so open to the eyes of the world ; and his character, after it had stood many attacks from all quarters, came at last to be so thoroughly established, that several of his opposers in *Scotland* seemed rather to acquire a certain degree of esteem for him ; at least, they all thought proper to give over speaking against him.

When he was at *Glasgow*, he always lodged with Mr. *James Niven* Merchant above the Cross ; till towards the end of his life, his asthmatic disorder made the town air disagree with him. And then he went out in the evenings, and stayed with his good friend Mr. *MacCulloch* at *Cambuslang*.

A person of eminence, whom a sincere esteem of Mr. *Whitefield* made attentive to his reception and ministrations in *Scotland*, from first to last ; writes thus to the compiler :

Edinburgh, January 1772. “ I think more might be
 “ said with great justice, concerning the effects of his
 “ ministry in *Scotland*, after the first two years ; as there
 “ was always a remarkable revival followed each of his
 “ visits ; which many of the ministers testified from their
 “ particular

past, especially in *Hanover* county and the places adjacent. As the ministers of the establishment did not favour the work, and the people had put themselves under the care of the *New York* synod, they met with discouragements from those in power. However, Mr. *Samuel Davies* (afterwards president of the college of *New Jersey*) being licensed, was settled over a congregation; and the religious concern so increased, that one congregation was multiplied to seven. There was now an agreeable prospect that these good people would have the same privileges secured to them, which dissenting protestants enjoy at home (*c*).

August 6. he set out from *Edinburgh* for *London*, in order to embark a fourth time for *America*. He had thrown up much blood in *Edinburgh*; but the journey he was now upon had a good effect in recovering him from that illness: and as he went along, he was much refreshed with the accounts he received of the happy fruits of his ministry at

“ particular knowledge, especially by the number of
 “ new communicants.—Mention might be made of the
 “ great number of ministers in *Scotland*, that employed
 “ him, and of the many affectionate letters he received
 “ from them, of which there were a good many printed
 “ both in the *London* and *Glasgow* Weekly Histories,
 “ from some of the most eminent men in the Church,
 “ who had employed him to preach in their pulpits, and
 “ continued so to do, when opportunity offered; ex-
 “ cept in the Presbytery of *Edinburgh*; and even there,
 “ the Magistrates always allowed him a Church to
 “ preach in, every time he came.”

(*c*) Letter DCCCCI.

Kendal the year before. After a sorrowful parting with his friends in *England*, which grew still more distressing to him, he went aboard the *Antelope*, Captain *MacLellan*, bound for *Georgia* with *Germans*; and took along with him several children.

He arrived at *Savannah*, *October* 27, and found the Orphan-house in a flourishing condition. "Thanks be to God, (says he) all is well at *Bethesda*. A most excellent tract of land is granted to me very near the house, which in a few years, I hope, will make a sufficient provision for it (d)." From *November* 1751, to the beginning of *April* 1752, he was partly at *Bethesda*, and partly in *South Carolina*, still upon the stretch in his Master's work. "I intend, (says he) by his assistance, now to begin; for as yet, alas! I have done nothing." And again, "O that I may begin to be in earnest! It is a new year; God quicken my tardy pace, and help me to do much work in a little time! this is my highest ambition (e)."

Being warned by what had happened to him formerly, he did not venture to stay the summer season in *America*; but took his passage in the end of *April* for *London*. At his arrival, he perceived he had returned in a very good time; for *Georgia* was soon to be taken into the hands of Government, and put on the same footing with

(d) Letter DCCCCXII.

(e) Letter DCCCCX, DCCCCXI.

other colonies, which gave ground to hope that it would soon become a flourishing province. This was joyful news. He now thought providence was appearing for *Georgia* and *Bethesda*. He determined therefore to sell his plantation, and to carry all his strength to the Orphan-house.

About the middle of *June*, he planned a new rout. “Next week, (says he) God willing, I shall go to *Portsmouth*, from thence to *Bath*, then to the west, then to *Wales*, and from thence, may be, to (f) *Scotland* and *Ireland*.” Accordingly we find his letters of this period, dated at *Portsmouth*, *Bristol*, *Cardiff*, *Haverford-west*. In returning to *Bristol*, he attended an association, where were present about nine clergy, and near forty other labourers, of whom he writes (g): “I trust all are born of God, and desirous to promote his glory, and his people’s good. All was harmony and love.”

August 17. he was in *London*. His letter of this date to his acquaintance Dr. F——, the celebrated electrical philosopher, deserves particular notice. “I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent unprejudiced pursuit and study, the mystery of the new birth. It is a most im-

(f) Letter DCCCCXVII.

(g) Letter DCCCCXXV.

“portant, interesting study, and when mastered,
 “will richly answer and repay you for all your
 “pains. One at whose bar we are shortly to ap-
 “pear, hath solemnly declared, that without it,
 “we cannot enter the kingdom of heaven. You
 “will excuse this freedom. I must have *aliquid*
 “*Christi* in all my letters (*b*).”

From *London* he took another tour to *Edinburgh*, where he arrived in the beginning of *September* 1752. In his way he preached twice at *Lutterworth* (the famous *John Wickliff*’s parish) and at *Leicester*; and in both places was informed afterwards that good was done. At *Newcastle*, he was as it were arrested to stay, and preached four times to great congregations.

At *Edinburgh* and *Glasgow* (in which places he continued till the 10th of *October*) he was employed as usual. He writes from *Glasgow*, *September* 29. “At *Edinburgh* great multitudes,
 “among whom were abundance of the better
 “fort, attended twice every day. Many young
 “ministers and students have given close atten-
 “dance, and I hear of several persons that have
 “been brought under deep convictions. I in-
 “tend to send you copies of two letters from a
 “*Highland* schoolmaster, who is honoured of God
 “to do much good among the poor *Highland*
 “children (*i*).” “I have brave news sent

(*b*) Letter DCCCCXXVI.

(*i*) Letter DCCCCXXXI.

“ me

“ me from *Leicester* and *Newcastle*, and have
 “ strong invitations to *Yorkshire* and *Lancashire*.
 “ What a pity it is that the year goes round so
 “ soon (k).”

In his way back to *London*, he preached at *Berwick*, *Alnwick*, *Morpeth*, *Newcastle*. From *Sheffield* he writes, *November 1*. “ Since I left *Newcastle*, I have scarce known sometimes, whether
 “ I have been in heaven or on earth. At *Leeds*,
 “ *Burstead*, *Howarth*, *Halifax*, &c. thousands and
 “ thousands have flocked twice or thrice a-day
 “ to hear the word of life. I am now come from
 “ *Bolton*, *Manchester*, *Stockport*, and *Chinly*. Yesterday I preached in a Church. Four ordained ministers, friends to the work of God,
 “ have been with me. The word hath run so
 “ swiftly at *Leeds*, that friends are come to fetch
 “ me back, and I am now going to *Rotherham*,
 “ *Wakefield*, *Leeds*, *York*, and *Epworth*. God favours us with weather, and I would fain make

(k) In 1752, the general assembly of the Church of *Scotland*, upon a division of the house, by a few votes deposed Mr. *Gillespie*; which afterwards gave occasion to the society called the *Presbytery of Relief*. Mr. *Whitefield* being informed of the circumstances of that affair, writes thus (Letter DCCCCXIV.) “ I wish Mr. *Gillespie* joy. The Pope I find has turned Presbyterian—
 “ The Lord reigns, that is enough for us.” And again (Letter DCCCCXX.) “ Now will Mr. *Gillespie*
 “ do more good in a week, than before, in a year.
 “ How blind is *Satan*! What does he get by casting
 “ out *Christ*’s servants? I expect that some great good
 “ will come out of these confusions.”

“ hay whilst the sun shines.—O that I had as
 “ many tongues, as there are hairs upon my
 “ head ! the ever-loving, ever-lovely *Jesus* should
 “ have them all. Fain would I die preach-
 “ ing (*l*).”

November 10. he arrived at *London*, and pro-
 ceeded in his usual way at the Tabernacle. *De-*
cember 15, he says, “ My hands are full of work ;
 “ and I trust I can say, the Lord causes his work
 “ to prosper in my unworthy hands. More blef-
 “ sed seasons we never enjoyed. Our sacramental
 “ occasions have been exceedingly awful and re-
 “ freshing.”

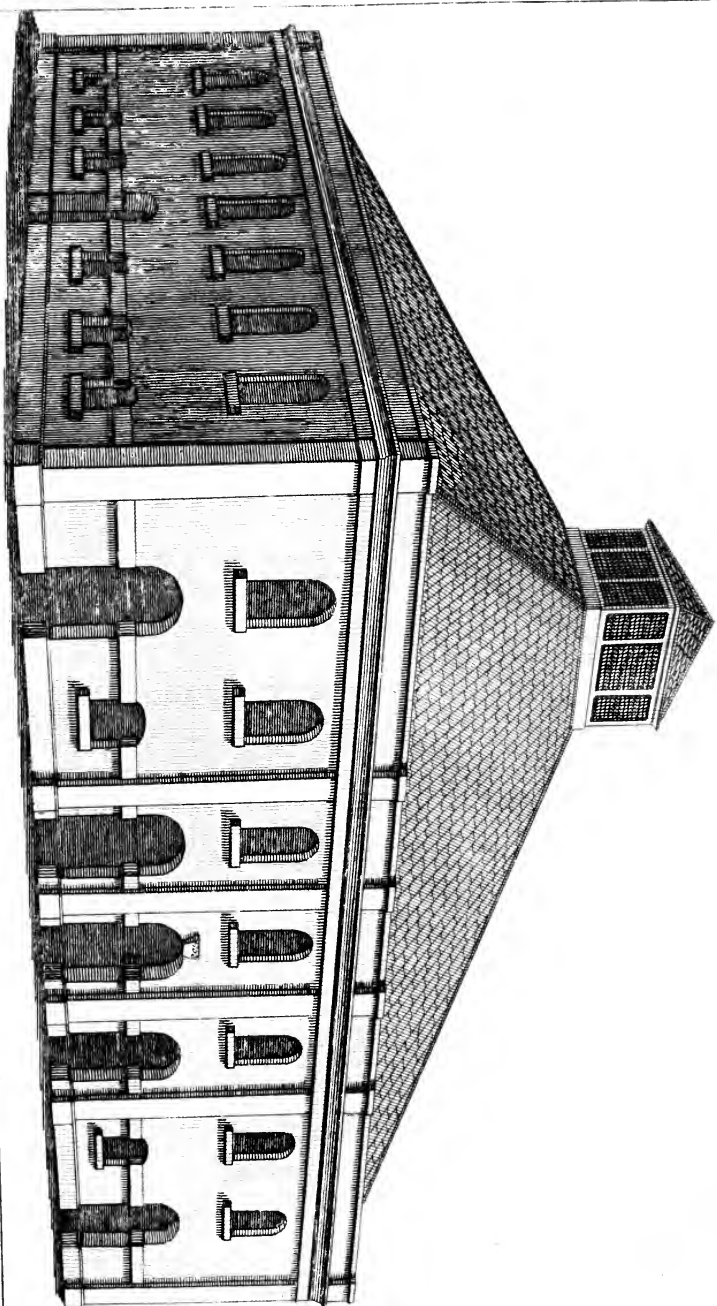
He now began to think of erecting a new Ta-
 bernacle, a large building eighty foot square ;
 which he accomplished in the spring and summer
 following.

About this time also, we find Mr. *Hervey* and
 him employed in revising each others manuscripts.
 Of Mr. *Hervey's* he says. “ For me to play the
 “ critic on them, would be like holding up a
 “ candle to the sun. However, I will just mark
 “ a few places, as you desire. I foretell their
 “ fate ; nothing but your scenery can screen you.
 “ Self will never bear to die, though slain in so
 “ genteel a manner, without shewing some resent-
 “ ment against its artful murderer.” Again, (*m*)
 “ I thank you a thousand times for the trouble

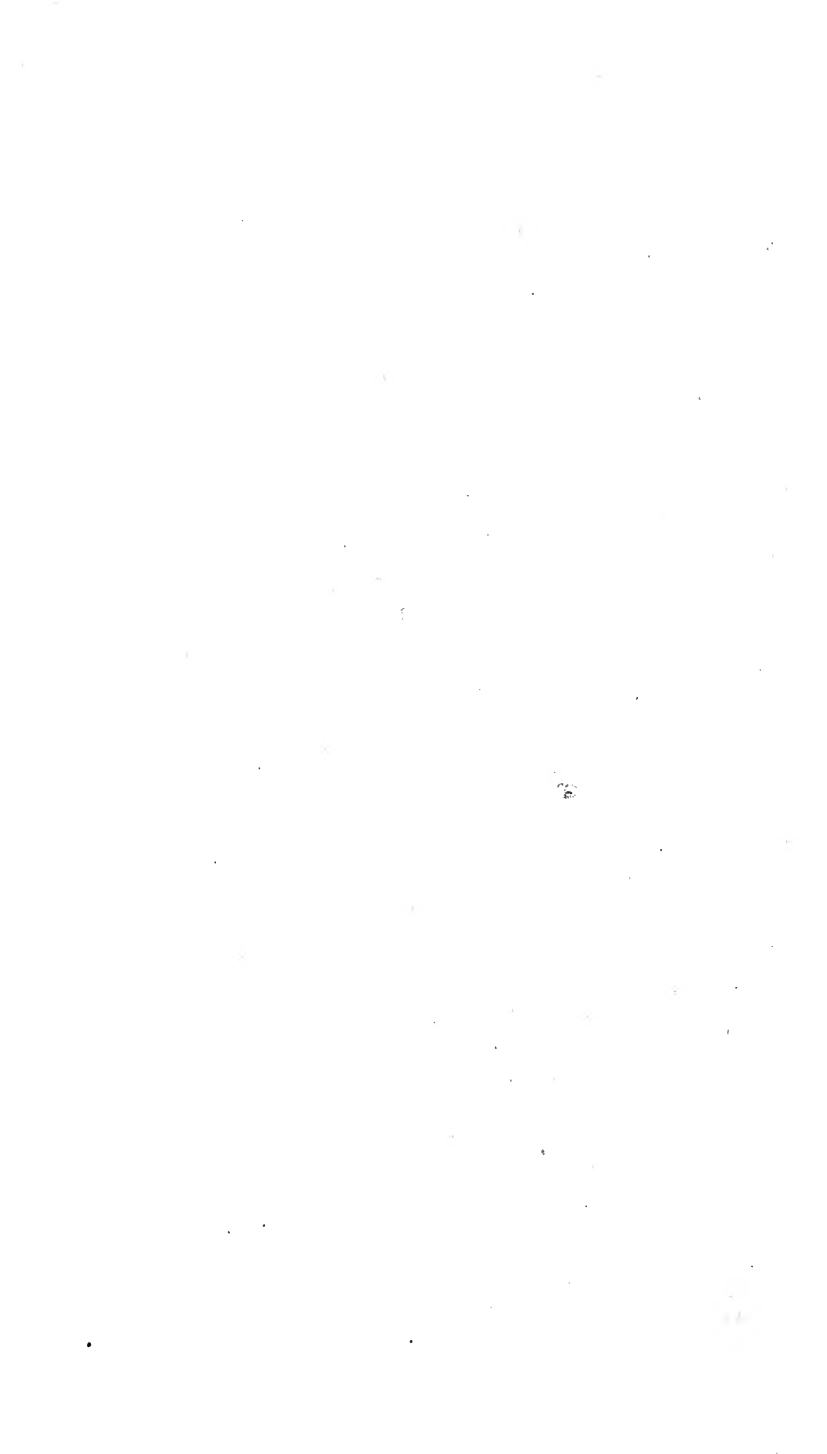
(*l*) Letter DCCCCXXXV, DCCCCXXXVI.

(*m*) Letter DCCCCXV, DCCCCLXIII.

“ you



A PERSPECTIVE VIEW of the TABERNACLE.



“ you have been at in revising my poor compo-
“ tions, which I am afraid you have not treated
“ with a becoming severity. How many pardons
“ shall I ask for mangling, and I fear murdering
“ your *Theron* and *Aspasio*. If you think my two
“ sermons will do for the public, pray return
“ them immediately. I have nothing to comfort
“ me but this, that the Lord chuses the weak
“ things of this world to confound the strong,
“ and things that are not, to bring to nought
“ things that are. I write for the poor, you for
“ the polite and noble; God will assuredly own
“ and bless what you write.”

He was much affected about this time with the death of one Mr. *Steward*, a Minister that began to be popular in the church, but soon entered into his rest. “ When I met the workmen
“ to contract about the building, I could scarce
“ bear to think of building Tabernacles. Strange!
“ that so many should be so soon discharged, and
“ we continued. Mr. *Steward* spoke for his
“ Lord, as long as he could speak at all. He
“ had no clouds nor darkness. I was with him
“ till a few minutes before he slept in *Jesus* (n).”

March 1, 1753. he laid the foundation of the new Tabernacle, and preached from *Exod.* xx. 24. During the building thereof, he preached in *Moorfields*, *Spittalsfields*, and other places in *London*, and made excursions to *Chatham*, *Sheerness*, and *Braintree*.

In the month of *April*, he went to *Norwich* for a few days, preaching twice a day to thousands, who attended with the greatest eagerness. At his evening sermons, some rude people made opposition, but without effect. At this time also he published his *Expostulatory Letter to Count Zinzendoff*, which is in the 4th vol. of his works.

In *May* he made another excursion to *Narboth, Pembroke, Haverford-west, &c.* where congregations were large, and a gracious melting seemed to be among the people. Within little more than a fortnight he rode three hundred and fifty miles, and preached above twenty times (o).

Sunday June 10, 1753. he opened his new Tabernacle, preaching in the morning from *1 Kings viii. 11*, and in the evening from *1 Chron. xxix. 9*.

(n) Letter DCCCCLXXVI,

C H A P. XVI.

From his opening the New Tabernacle in Moorfields, to his preaching at the Chapel in Tottenham-Court Road 1756.

MR. *Whitefield* having preached in *London* at his Tabernacle for a few days with his usual fervor and success, and to large congregations, in the end of the month of *June*, set out towards *Scotland*. In his way he had desirable meetings at *Oulney* and *Northampton*. He preached also at *Leicester*, and *Nottingham*, where a great multitude came to hear, and at *Sheffield*. In his way to *Leeds*, next morning, he preached at *Rotheram* and *Wakefield*. At the former place he had been disturbed twice or thrice, and was almost determined to preach there no more. But he (a) found this would have been a rash determination; for some who had been bitter persecutors, now received him gladly into their house, and owned that God had made him instrumental in their conversion. At *Leeds* he had great success. At *York* also he preached four times. Twice they were disturbed, and twice had very agreeable fea-

(a) Letter DCCCCLXXXIV.

sons. At *Newcastle* he preached seven times, and once at *Sunderland* to great multitudes who were deeply impressed. At five in the morning the great room was filled, and on the Lord's day, the congregation without was exceeding large. In short, the prospect all around was so promising, that he almost repented of his engagement to go to *Scotland*, and resolved to come back as soon as possible.

He proceeded however, according to his promise, and having spent some days at *Edinburgh* and *Glasgow* in his usual laborious and earnest manner, and with usual acceptance, he returned to *England* August 7. (b).

All

(b) After he had been in *Glasgow*, the following paragraph appeared in the *Newcastle Journal* August 11, 1753. "By a Letter from *Edinburgh* we are informed, that on the second instant Mr. *Whitefield*, the Itinerant, being at *Glasgow*, and preaching to a numerous audience near the Play-house lately built, he inflamed the mob so much against it, that they ran directly from before him, and pulled it down to the ground. Several of the rioters are since taken up, and committed to goal."

It would not have been worth while to transcribe this, were it not another specimen of the unaccountable liberties taken by some of the opposers of Mr. *Whitefield*, in telling their stories concerning him. The fact was this. Mr. *Whitefield* being informed that the Players had lately come to *Glasgow*, and had met with some encouragement, took occasion in his sermons to preach against Play-houses, and to represent their pernicious influence on religion and morality, especially in a populous, commercial city, and the seat of a University. But there was no riot. It was the proprietor of the Play-house (at
that

All this time he preached twice or thrice a day, and once five times. This he found rather too much for his strength. But he still went on, often expressing his desires and hopes soon to see his Divine Master in Glory.

On his return to *England*, he went from *Newcastle* to *Stockton*, *Osmotherly*, *York* and *Leeds*. He assisted at the sacrament at *Howarth*, where they had a very extraordinary season, and a vast number of communicants. He went as far as *Bolton*, *Manchester*, and *Stockport*. The more he preached, the more eager the people seemed to be. The last part of his circuit was to *Lincolnshire*, *Rotheram*, *Sheffield*, *Nottingham*, and *Northampton*. He returned to *London* in the latter end of *September*, having travelled about twelve hundred miles, and preached a hundred and eighty times to many thousands (c).

His stay in *London* was but short, for in the month of *October* he took another tour to *Staffordshire*. A new scene of usefulness seemed to open to him, while he preached at *Oulney*, at *Oxen* near *Harborough*, *Bosworth*, *Kettering* and *Bedford*; at all which places he preached in one week. At *Birmingham* also, and several adjacent places, the people flocked to hear the gospel. At a place near *Dudley*, called *Guarnall*, he was informed of a

that time a slight temporary booth supported by the old walls of the Bishop's Castle) who ordered his workmen to take it down.

(c) Letter DCCCCXCII,

whole

whole company that were awakened by reading his sermons (*d*). He met with others awakened years ago, and heard of a notorious persecutor and drunkard, who had been powerfully struck. He loved to break up new ground, as he expresses it; and had the pleasure to find sometimes that his way was prepared by the blessing which God had given to his writings, particularly at *Alperam* in *Cheshire*, and at *Liverpool*, where a person that had received benefit by reading his sermons, met him at landing, and took him to his house. All was quiet here, and at *Chester*, where he preached four times, and had several of the clergy in his congregations. But, at *Wrexham* and *Nantwich* (where a Methodist meeting-house had lately been pulled down) he was disturbed by the mob, and forced to remove his congregation to a place a little out of town (*e*).

Thus he went on, returning at times for a few days to *London*. And *November* 16, writes from *Gloucester*, “After Lord’s day, I am bound for
“ *Bristol* and *Plymouth*, and hope to get into my
“ winter quarters some time before *Christmas*.
“ Glad should I be to travel for *Jesus* all the year
“ round. It is more to me than my necessary
“ food (*f*).”

(*d*) Letter DCCCCXCVI.

(*e*) Letter DCCCCXCVII.

(*f*) Letter DCCCCXCIX.

On *Sunday, November 25.* he opened the new Tabernacle at *Bristol*, which he observes “ was
 “ large, but not half large enough ; for if the
 “ place could contain them, near as many would
 “ attend as in *London.*” He also preached twice,
 in his brother’s great house to the quality. Though
 it was so late in the year, he set out for *Somerset-*
shire, and preached several times in the open air,
 at seven o’clock at night. “ My hands and body,
 “ (says he) were pierced with cold ; but what are
 “ outward things, when the soul within is warmed
 “ with the love of God ? The stars shone exceed-
 “ ing bright : by an eye of faith, I saw Him who
 “ calleth them all by their names. My soul
 “ was filled with a holy ambition, and I longed
 “ to be one of those who shall shine as the stars
 “ for ever and ever (g).” At this time his friend
 and fellow-labourer, the Rev. Mr. *John Wesley*, had
 by his extraordinary labours brought his life into
 great danger, of which Mr. *Whitefield* thus writes,
 (b) *Bristol, December 3, 1753.* “ I am now hal-
 “ tening to *London* to pay my last respects to my
 “ dying friend. The physicians think his distem-
 “ per is a galloping consumption. I pity the church,
 “ I pity myself, but not him. Poor Mr. *Charles*
 “ will now have double work. But we can do all
 “ things through *Christ* strengthening us !” His
 Letters to both the brothers on this occasion are very
 affectionate and sympathizing (i). And he soon had

(g) Letter MIV, MV. (b) Letter MV.

(i) Letter MVI, VII, and VIII.

the pleasure of seeing Mr. *Wesley* recover. *December* 26, he had a visit from Messieurs *Tennent* and *Davies* from *America*, who came over to procure contributions for the College of *New Jersey*. As they were commissioned to apply for a general collection in *Scotland*, he gave them commendatory letters, and heartily endeavoured to promote their design. He stayed in *London* all the winter of 1753, (*k*) longing for a spring campaign (as he expresses it) that he might begin to do something for his divine master.

March 7, 1754. having got twenty-two poor destitute children under his care, he embarked with them for *America*, by way of *Lisbon*, where he stayed from the 20th of *March*, to the 13th of *April*.

From *Lisbon* he writes (*l*): “ The air agrees
 “ with my poor constitution extremely, and
 “ through divine assistance, I hope what I see will
 “ also much improve my better part, and help to
 “ qualify me better for preaching the everlasting
 “ gospel: again a gentleman hath most gladly

(*k*) His letters written about the beginning of the new year, shew the habitual frame of his mind. “ Near
 “ forty years old, and such a dwarf! The winter come
 “ already, and so little done in the summer.” Again,
 “ I heartily wish your Lordship, not the compliments
 “ but the blessings of the season; even all those blessings that have been purchased for a lost world, by
 “ the death and sufferings of an incarnate God.” Letter MXV, MXVI.

(*l*) Letter MXXIX.

“ received me into his house, and behaves like a
“ friend indeed. To day I dine with the Consul.
“ Every day I have seen or heard something, that
“ hath had a native tendency to make me thankful
“ for the glorious reformation (*m*).” After a sight
of some popish processions, which were new and
very striking to him, he says, “ I returned to my
“ lodgings not a little affected, to see so many
“ thousands led away from the simplicity of the
“ gospel, by such a mixture of human artifice and
“ blind superstition, of which, indeed, I could
“ have formed no idea, had I not been an eye-
“ witness (*n*).” He was still more shocked at the
procession of *St. Francis*; and most of all at the
sight of near two hundred penitents passing along
the streets in a moon-shine night, dragging along
heavy chains fastened to their ancles, which made
a dismal rattling, most of whom whipped and
lashed themselves with cords, and with flat bits of
iron; and some of them struck so hard, that their
backs were quite red, and very much swelled.
He wrote a description of this to his friend (*o*),
with expressions of praise and gratitude to Provi-
dence for the great wonder of the Reformation,
and for delivering *Britain* from the return of such
spiritual slavery, by defeating the unnatural rebel-
lion. “ Blessed be God, (says he) the snare is
“ broken, and we are delivered. O for Protec-

(*m*) Letter MXXX, MXXXII.

(*n*) Letter MXXXV. (*o*) Letter MXXXVI.

“ tant practices to be added to Protestant principles.” He further observes, “ The preachers here have also taught me something; their action is graceful, *Vividi oculi, vividae manus, omnia vivida*. Surely our English preachers would do well, to be a little more fervent in their address. They have truth on their side; why should superstition and falshood run away with all that is pathetic and affecting (*p*)?” His two last Letters from *Lisbon* (*q*) contain a long and lively description of the superstitious farces which he saw acted on *Holy Thursday* as they call it, and *Good Friday*; which he concludes with very serious reflexions, and expressions of pity towards the poor deluded people, who are not allowed to examine matters by the word of God.

After a passage of six weeks from *Lisbon*, he arrived at *Beaufort* in *South Carolina*, *May 27*. with his Orphan charge, all quite well. Having settled them in his family in *Georgia*, which now consisted of above a hundred, and spent some time in *Carolina*, he took a journey to the northward. “ At *Charles Town* (says he) and other parts of *Carolina* my poor labours have met with the usual acceptance, and I have reason to hope a Clergyman hath been brought under very serious impressions. My health is wonderfully preserved. My wonted vomitings have left me, and though I ride whole nights, and have

p, Letter MXXXVII. (*q*) Letter MXL, MXLI.

“ been frequently exposed to great thunders, violent lightnings, and heavy rains, yet I am rather better than usual, and as far as I can judge, am not yet to die. O that I may at length learn to begin to live. I am ashamed of my sloth and lukewarmness, and long to be on the stretch for God (+).” He arrived at *New York* by water *July 27*, and preached backwards and forwards from *New York* to *Philadelphia*, and *Whitely Creek*, till the middle of *September*. “ Every where, he observes, a divine power accompanied the word, prejudices were removed, and a more effectual door opened than ever, for preaching the gospel (r).” The latter end of *September*, he had once more the pleasure of seeing his good old friend Governor *Belchier* at *Elizabeth Town (New Jersey)*. And it being the *New Jersey* commencement, the President and the Trustees presented Mr. *Whitefield* with the degree of A. M. The meeting of the synod succeeded, before whom he preached several times, and had much satisfaction in their company. “ Tomorrow (says he) *October 1*, God willing, I shall set out with the worthy President (Mr. *Burr*) for *New England*, and expect to return back to the Orphan-house, through *Virginia*. This will be about a two thousand mile circuit; but the Redeemer’s strength will be more than sufficient.” He had also some thoughts of going

(+) Letter MXLVIII. (r) Letter MLX.

to the *West Indies*, had it been practicable, before his return to *England* (s).

He arrived with President *Burr* at *Boston*, October 9, and preached there a week with great acceptance. “At *Rhode Island* and *Boston* (says he) “souls fly to the gospel, like doves to the windows. Opposition seems to fall daily.” When he was at *Boston*, he heard to his great joy that a Governor was at length nominated for *Georgia*, and that his friend Mr. *Habersham* was made secretary; to whom he writes, “May the King of kings enable you to discharge your trust, as becomes a good patriot, subject, and christian (t)!” At this time, he went as far north as *Portsmouth* (*New Hampshire*) preaching always twice, and sometimes thrice a day: his reception at *Boston* was more favourable than that fourteen years before; and in general his labours seemed to be attended with as great a blessing as ever (u). He took leave of the *Boston* people at four in the morning, *November* 7, and went to *Rhode Island*; from thence through *Maryland* (x) and *Virginia*, where the prospect of doing good was so promising, that he was sorry he had not come sooner. Many came forty or fifty miles to hear him; and

(s) Letter MLXI. (t) Letter MLXII, MLXIV.

(u) Letter MLXVIII.

(x) “At length I have got into *Maryland*, and into “a family, out of which, I trust, five have been born of God.” Letter MLXX.

a spirit

a spirit of conviction and consolation seemed to run through all the assemblies. Three churches were opened to him. Prejudices subsided; some of the rich and great began to think favourably of his ministrations; and several of the lower class came to him, and acknowledged what God had done for them by his preaching, when there before (y).

In the month of *February* 1755, he got back to *Charles-Town*, and from thence went to *Savannah*; continuing in these places till the latter end of *March*, when he embarked for *England*. And on the 8th of *May*, arrived at *Newhaven* in *Suffex* (z).

The first thing he took notice of, was the success of the gospel in his native country: "Glory
" be to the great head of the Church! the word
" hath still free course. The poor despised Me-
" thodists are as lively as ever; and in several
" churches, the gospel is now preached with
" power. Many in *Oxford* are awakened to the
" knowledge of the truth, and I have heard al-
" most every week of some fresh Minister or ano-
" ther, that seems determined to know nothing
" but *Jesus Christ*, and him crucified (a)." This

(y) Letter MLXXI, MLXXIV.

(z) Letter MLXXVII.

(a) Letter MLXXXI, MLXXXII. In the *M. S.* he puts down the names of *Jones*, *Romaine*, *Madam*: of whom it appears he intended to have written more particularly.

consideration seems to have reanimated him. He went on preaching earnestly at *London, Bristol, Bath*, and in *Gloucestershire*, till the month of *August*. Then he went to *Norwich*, and opened the Tabernacle there. “ At this last place (says he) notwithstanding offences have come, there has been a glorious work begun, and is now carrying on, (*August* 30, 1755.) The polite and great seem to hear with much attention, and I scarce ever preached a week together with greater freedom (*b*).”

After this he went his northern circuit, and found reason to bless God for giving countenance to his labours all the way; particularly, at *Northampton, Liverpool, Bolton, Manchester, Leeds, Bradford*, and *York* (*c*). But when he had been some days at *Newcastle*, he found it too late to go to *Ireland*, (as he once proposed) or even to *Scotland*: He returned therefore to *London*, *October* 30, after preaching twice and thrice a day for two months, to many thousands. At this time, he says, “ Next to *Jesus*, my King and Country were upon my heart. I hope, I shall always think it my bounden duty, next to inviting sinners to the blessed *Jesus*, to exhort my hearers to exert themselves against the first approaches of popish

(*b*) Letter MXCV.

(*c*) “ At *York*, I hope, a fine gentleman was touched; and several I find were awakened there, and at *Newcastle*, at my last visit.” Letter MCII.

“ tyranny,

“ tyranny, and arbitrary power(*d*). O that we
 “ may be enabled to watch and pray, against all the
 “ opposition of *Antichrist* in our hearts; for after
 “ all, there lies the most dangerous man of
 “ sin(*e*).” About the end of *November*, he
 preached in pain, occasioned by a fore throat,
 which was like to have terminated in an inflam-
 matory quincey. This obliged him, much
 against his will, to be silent a few days. As
 soon as the danger seemed to be over, he fell
 to work again(*f*). He was now applied to by
 many serious persons, to preach twice a week
 at *Long-acre* Chapel, near the play-houses. Be-
 ing informed that the place was licensed, he
 complied, and preached there for the first time,
 on *December 23, 1755*; but met with great diffi-
 culties. The Bishop of *B——* sent him a pro-
 hibition. There was also a number of soldiers,
 drummers, and many of the lower sort of people,
 hired to disturb him, by making a noise in the
 neighbouring house, or yard, of one Mr. *C——*;
 and this not once or twice, but every time he
 preached at that Chapel; being hired by sub-

(*d*) This refers to the encroachments made by the
French, upon the British Colonies in *America*; and their
 threatening *Great Britain* with an invasion; which oc-
 casioned a declaration of war against *France*, next year.

(*e*) Letter MCIV, MCV.

(*f*) “ One Physician prescribed a *perpetual blisler*; but
 “ I have found *perpetual preaching* to be a better remedy.
 “ When this grand catholicon fails, it is over with
 “ me.” Letter MCXIV.

scription, and provided with a copper furnace, bells, drums, clappers, &c. they made it their business to raise the loudest din they possibly could, from the moment he began preaching to the end of his sermon. By which, also, mobbers were encouraged to come and riot at the chapel-door, during the time of divine service, and then insult and abuse him, and the congregation, after it was over. The Chapel windows, while he was preaching, were repeatedly broken by large stones, which sadly wounded some of the hearers. Upon this occasion, Mr. *Whitefield* wrote several spirited letters to the Bishop of *B*——, acknowledging, indeed, his Lordship's candor, and thanking him for his favourable opinion and good wishes; (for the Bishop had wrote an answer to his first letter) but, at the same time, with great strength of reason, and a becoming sense of *British* liberty, defending his own conduct, and remonstrating against the riotous proceedings of his adversaries.

“ Last *Tuesday* night, (says he) all was hushed.
 “ And in order to throw off all popular odium,
 “ I gave it as my opinion, that it was owing to
 “ your Lordship's kind interposition. One Mr.
 “ *C.* and one Mr. *M.* I am informed, are greatly
 “ concerned. I know them not; and I pray the
 “ Lord of all lords never to lay this ill and un-
 “ merited treatment to their charge. If no more
 “ noise is made on their part, I assure your Lord-
 “ ship, no further resentment shall be made on
 “ mine. But, if they persist, I have the au-
 “ thority

“thority of the Apostle on a like occasion, to
“appeal unto *Cæsar*. And thanks be to God,
“we have a *Cæsar* to appeal to, whose laws will
“not suffer any of his loyal subjects to be used
“in such an inhuman manner. I have only one
“favour to beg of your Lordship, that you
“would send (as they are your Lordship’s
“parishioners) to the above gentlemen, and de-
“fire them, henceforward, to desist from such
“unchristian, (and especially, at this critical junc-
“ture) such riotous and dangerous proceedings.
“Whether as a Chaplain to a most worthy Peerefs,
“and a Presbyter of the Church of *England*, and
“a steady disinterested friend to our present hap-
“py constitution, I have not a right to ask such
“a favour, I leave to your Lordship’s mature
“deliberation (g).” In the mean time, his preach-
ing was owned by God: particularly, as to one,
who had been a subscriber to hire men to make
the noise (b).

In the beginning of *February* 1756, he sent eighty pounds of the collection which he had made at the Tabernacle, on the day of the public fast, to the society for relieving the poor persecuted *French* Protestants (i).

(g) Letter MCXII, MCXVII, MCXIX, MCXX, MCXXII, MCXXIV.

(b) Letter MCXVI.

(i) Letter MCXVIII. This year, 1756, he published, “A short Address to Persons of all Denominations, occasioned by the Alarm of an intended Invasion.” Inserted in Vol. IV. of his Works.

As

As the uproar was still continued at *Long-acre* Chapel, and the facts were so flagrant, he was advised to prosecute the offenders by law. This being understood, his life was threatened. A man came up to him, in the pulpit at the Tabernacle (*k*), and three anonymous letters were sent him, denouncing, a certain, sudden, and unavoidable stroke, unless he desisted from preaching, and pursuing the offenders. Judging that others were concerned as well as himself, and that it was an affair that had reference to the welfare of civil government, he sent a copy of one of the letters to the Honourable *Hume C*———*ll*,^{*} begging the favour of his advice; and was advised by all means, to put all concerned into the Court of King's-Bench (*l*). The Earl of *Holderness*, (one of the secretaries of state) to whom he was introduced on this occasion, received him very courteously, and seemed to have no objection against issuing a reward for the discovery of the letter-writer. “ I find,” says Mr. *Whitefield*, in his letter to Lady *H*———*n*, May 2, 1756, “ that all things happen for the furtherance of “ the Gospel. I suppose, your Ladyship has seen “ his Majesty's promise of a pardon, to any that “ will discover the letter-writer; and this brings “ the further news of my having taken a piece “ of ground, very commodious to build on, not

(*k*) Letter MCXXIX.

(*l*) Letter MCXXVII. MCXXIX.

“ far from the *Foundling* Hospital. I have open-
“ ed the subscription, and through God’s bless-
“ ing, it hath already amounted to near six hun-
“ dred pounds. I hope, in a few months, to
“ have what hath been long wanted, a place for
“ the Gospel, at the other end of the town.
“ This evening, God willing, I venture once
“ more to preach at *Long-acre*.” The place he
here speaks of, is the chapel in *Tottenham-Court-
Road*, which he began to build *May 10, 1756*.

After this he set out on one of his wonted
tours, and having spent three weeks in preaching,
with usual success, at *Bristol*, and in *Gloucestershire*, at
Bradford, *Frome*, *Warminster*, and at *Portsmouth* (m),
he returned to *London* in the beginning of *June*.

July 27. he writes, “ The Gospel flourishes in
“ *London*. I am just returned from preaching it
at *Sheernefs*, *Cbatham*, and in the camp.” Next
day he set off for *Scotland* (n). How he employ-
ed his time in his way thither, appears from the
following letter. “ *Sunderland, August 14, 1756*.
“ How swiftly doth my precious time fly away!
“ It is now a fortnight since I came to *Leeds*, in
“ and about which, I preached eight days, thrice
“ almost every day, to thronged and affected
“ auditories. On *Sunday* last at *Bradford*, in the
“ morning, the auditory consisted of about ten
“ thousand; at noon, and in the evening at *Bur-
“ stall*, to near double the number. Though

(m) Letter MCXXXIX. (n) Letter MCXLV.

“ hoarse,

“ hoarse, I was helped to speak so, that all heard.
 “ Next morning, I took a sorrowful leave of
 “ *Leeds*, preached at *Doncaster* at noon, and at
 “ *York* the same night; on *Wednesday* at *Wawstall*,
 “ about fifty miles off; on *Thursday*, twice at
 “ *Farm*, and last night, and this morning here.”
 All the way he heard of a great concern, since he
 was in these parts last year.

Upon pressing invitations from friends in the north, he proceeded to *Edinburgh*, where he arrived *August* 20. and preached there (*o*) and at *Glasgow*, as usual, till *September* 22; about which time he received a message from the new Governor of *Georgia* in *London*, desiring to see and converse with him before he embarked (*p*).

In his way to *London*, he again visited *Leeds*, and went some days into good Mr. G—— and Mr. J——’s round, preaching upon the moun-

(*o*) “ *Edinburgh*, *September* 9, 1756. For near these
 “ three weeks, the Rev. Mr. *Whitefield* hath been preach-
 “ ing in the Orphan-Hospital-Park to very crowded au-
 “ ditories, twice every day. As he was frequently very
 “ explicit in opening the miseries of popish tyranny,
 “ and arbitrary power; and very warm in exhorting
 “ his hearers to loyalty and courage at home, and in
 “ stirring them up to pray for the success of his Majes-
 “ ty’s forces, both by sea and land abroad; we have
 “ reason to believe, that his visit at this juncture hath
 “ been particularly useful.”

Glasgow Courant.

“ *Edinburgh*, *September* 23. On *Tuesday* evening, the
 “ Rev. Mr. *Whitefield*, after sermon, made a collection
 “ for the poor Highlanders, when upwards of sixty
 “ pounds *sterling* was collected.” *Ibid.*

(*p*) Letter MCXLVIII.

rains,

tains to many thousands. But finding his last year's disorder was like to return, he was obliged to leave off, and came to *London* in the end of *October*; and *November* the 7th, opened his new Chapel in *Tottenham-Court-Road*, preaching from 1 *Cor.* iii. 11. (q)

(q) Letter MCXLIX. and *M. S.*

C H A P. XVII.

From his opening his Chapel in Tottenham-Court-Road, to his Arrival in Edinburgh, in the Year 1759.

HIS constant work was now preaching about fifteen times a week, which, with a weak appetite, want of rest (*r*), and much care lying upon his mind, enfeebled his body exceedingly. “ But (says he) the joy of the Lord is my strength, and my greatest grief is, that I can do no more for Him, who hath done and suffered so much for me (*s*).”

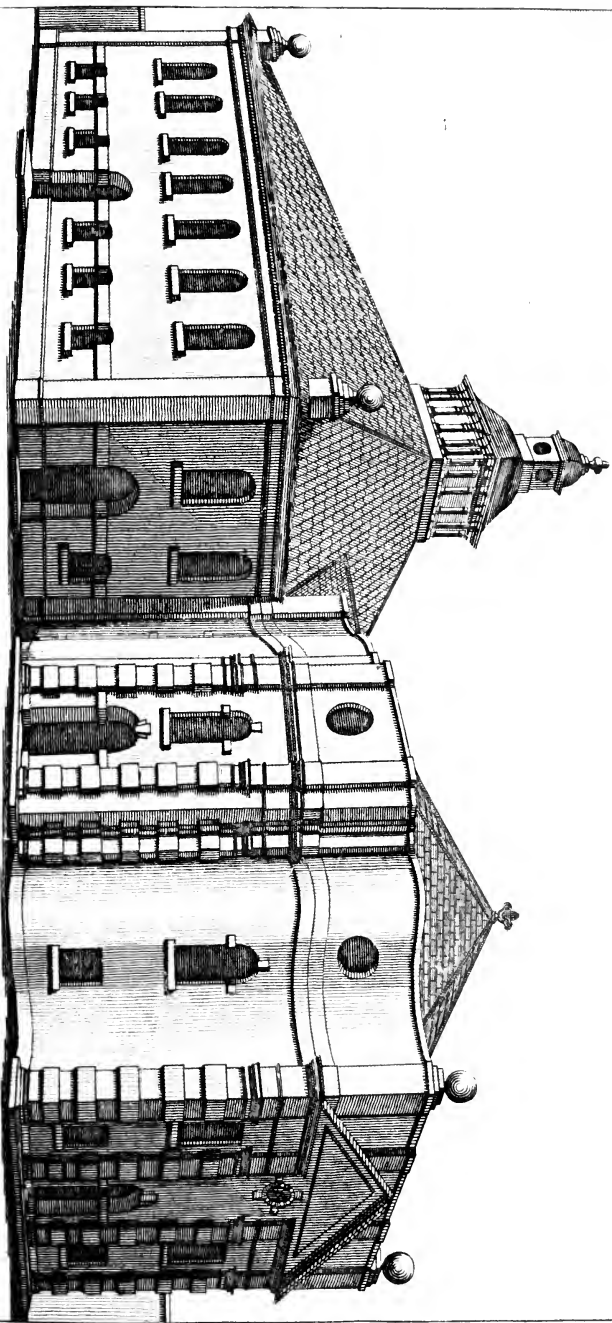
His new Chapel succeeded according to his wish. On *Sunday* mornings, hundreds went away not being able to get in (*t*). Some people of distinction came, and begged they might have a constant seat; and he received a very serious letter, from a person who was brought under concern there, though he came at first out of curiosity, to see what sort of place it was (*u*).

In

(*r*) “ I could enlarge, but it is near six in the morning, and I must away to preach.” Letter MCLVI.

(*s*) Letter MCLIII. (*t*) MCLVII.

(*u*) Letters MCLVI, LVII. “ A neighbouring Doctor calls the place *Whitefield’s Soul-trap*. I pray the
“ friend



W. G. Smith del. 1772.

PERSPECTIVE VIEW OF TOTTEHAM COURT CHAPEL

W. G. Smith sculp.

In spring 1757, he set out again on his northern circuit, and came to *Edinburgh* in the month of *May*, when the General Assembly of the Church of *Scotland* held their annual meeting. He was much pleased with this circumstance. Many ministers attended his sermons, perhaps a hundred at a time. Thereby prejudices were removed, and many of them seemed to be deeply affected. About thirty of them, as a token of respect, invited him to a public entertainment. The King's Commissioner also invited him to his table (x). Thousands, among whom were a great many of the best rank, daily attended his ministrations, and the longer he staid, the more the congregations increased (y).

From *Edinburgh* he went to *Glasgow*, where, having preached twice by the way, he arrived

“ friend of sinners, to make it a Soul-trap indeed,
“ to many wandering creatures.” Letter MCLVII.
“ ——— S——, the player, makes always one of
“ the auditory, and, as I hear, is much impressed,
“ and brings others with him.” Letter MCLXIII.

(x) Some of the *Scotch* clergy, who were prejudiced against Mr. *Whitefield*, took upon them to signify to the Commissioner, (Lord *C-the-rt*) by some of their friends, that it would be better not to invite Mr. *Whitefield* to his table; and that it would give offence. This overture his Grace received with indignation.

The Earl of *L——* also, who was King's Commissioner before Lord *C-the-rt*, shewed particular attention to Mr. *Whitefield*: And from the time of his first coming to *Scotland*, shewed a great and constant regard for him.

(y) Letter MCLXVII.

June

June 8, and continued till the 14th, preaching, as usual, in the High Church-yard, to great multitudes, morning and evening; besides on the Lord's-day, both forenoon and afternoon, in one of the churches of the city. The poor in *Glasgow* being at this time in very mournful circumstances, notwithstanding the various sources of supply, he (with the countenance of the magistrates) made a collection for them, at his sermon on *Monday* evening, which amounted to near sixty pounds. Next day he preached at *Paisley*; and from thence set out for *Ireland*.

His first reception was promising as formerly. Congregations at *Dublin* were very large, and much affected. One of the Bishops told a Nobleman, (who repeated it to Mr. *Whitefield*) that he was glad he was come to rouse the people. All sorts attended, and all sorts seemed to be struck with a religious concern (z). But on *Sunday* afternoon, *July* 3. after preaching in *Oxmantown-green*, (a place frequented by the *Ormond* and *Liberty* boys, as they call them, who often fight there) he narrowly escaped with his life. It being war time, he took occasion to exhort his hearers, (as was his usual practice) not only to fear God, but to honour the King; and prayed for success to the King of *Prussia*. In the time of sermon and prayer, a few stones were thrown at him, which did no hurt. But when he had done,

(z) Letter MCLXVIII, LXIX.

and thought to return home, the way he came, by the Barracks, to his great surprize access was denied; and he was obliged to go near half a mile, from one end of the Green to the other, through hundreds of papists, &c. who finding him unattended, (for a soldier, and four preachers who came with him, had fled) threw vollies of stones upon him from all quarters, and made him reel backwards and forwards, till he was almost breathless, and all over a gore of blood (*a*). At last, with great difficulty, he staggered to the door of a minister's house lying next to the Green, which was kindly opened to him. For a while he continued speechless and panting for breath; but his weeping friends having given him some cordials, and washed his wounds, a coach was procured, in which, amidst the oaths, imprecations, and threatenings of the popish rabble, he got safe home; and joined in a hymn of thanksgiving with his friends, by whom, he says, "none but spectators could form an idea of the affection with which he was received." Next morning he set out for *Port Arlington*, "leaving, (says he) my persecutors to his mercy, who of persecutors has often made preachers. I pray God, I may thus be avenged of them (*b*)."

(*a*) "I received many blows and wounds; one was particularly large, and near my temples. I thought of *Stephen*, and was in hopes, like him, to go off in this bloody triumph, to the immediate presence of my master." Letter MCLXX.

(*b*) Letter MCLXX.

After preaching at *Port Arlington, Athlone, Limerick, and Cork*; in the beginning of *August* he returned to *England*; and, while the weather permitted, continued to range, (as he expresses it) preaching with great earnestness every where. “ This spiritual hunting, (says he) is delightful sport, when the heart is in the work (c).” At *Plymouth* he had the pleasure of seeing officers, soldiers, sailors, &c. attending his sermons with the utmost solemnity. In *Exeter* also, *Bristol, Gloucester, and Gloucestershire*, he had delightful seasons. About the middle of *October* 1757, he returned to *London*.

His attendance this winter on both the Chapel and the Tabernacle, together with his thoughtfulness, greatly impaired his health. He was troubled with continual vomitings, got little sleep, and had no appetite. Still, however, he went on as well as he could. “ I am brought, now (d), (says he) to the short allowance of preaching but once a day, and thrice on a Sunday.” But when he was not preaching, he was projecting some scheme or other for the advancement of religion: for instance, the building of alms-houses for pious widows, on the ground that surrounded his Chapel. “ I have a plan, (says he) for twelve. The whole expence will be four hundred pounds. I have got a prospect of two. I propose allowing each widow half a crown a week. The sacrament money

(c.) Letter MCLXXIV. (d) Letter MCLXXXVII.

“ will

“ will more than do. If this be effected, many
“ godly widows will be provided for, and a stand-
“ ing monument left that the Methodists were
“ not against good works (e).” It was not long
till this plan was put into execution. The founda-
tion of the alms-houses was laid *February 16,*
1758, and the widows began to be admitted in
June following.

He began his summer-circuit this year at *Gloucester*: from thence he went to *Bristol*, and then to *Wales*. When he was in *Wales*, he was brought very low in his health. He was not able to sit up in company, as he used to do; and could take very little food. Yet continued travelling and preaching twice a day, through various towns in *South Wales*, where multitudes attended; on *Sundays* the numbers were almost incredible (f).

In the month of *July* he set off for *Scotland*. In his way he preached at *Everton, St. Neots, Kayso, Bedford, Oulney, Weston, Underwood, Ravenstone, Northampton,* and *Newcastle*. Four clergymen lent him their pulpits. His bodily strength increased so little by this journey, that he sometimes had thoughts of turning back. But this he did not think to be his duty. “ Through divine
“ strength, (says he) I hope to go forward, and
“ shall strive, as much as in me lies, to die in
“ this glorious work (g).” Yet it pleased God to

(e) Letters MCLXXXVII, MCLXXXIX.

(f) Letters MCCIII, MCCVI.

(g) Letter MCCIX.

restore his health in a good measure, soon after his arrival in *Scotland*. From *Edinburgh* he writes, *August* 19 and 24. “ For these four
 “ months last past, I have been brought so ex-
 “ ceeding low in my body, that I was in hopes,
 “ every sermon I preached would waft me to my
 “ wished for home. *Scotland*, I hoped, would
 “ finish my warfare; but it has rather driven me
 “ back to sea again. On *Tuesday* next, I thought
 “ to have moved; but as it is race-week, and
 “ my health is improving, friends advise me to
 “ stay, to stir them up to run with patience the
 “ race that is set before us (*b*).”

Having left *Edinburgh*, *September* 13, he preached in a great many places in the north of *England*, *Alnwick*, *Newcastle*, *Durham*, *Bishop-Aukland*, *Leeds*,

(*b*) “ *Edinburgh*, *September* 14, 1758. Mr. *White-*
 “ *field*’s presence, at this time, has been particularly
 “ useful to the Orphan-Hospital, for which upwards of
 “ two hundred pounds hath been raised from the col-
 “ lection at the doors, and seat-rents. Before he left
 “ *Glasgow*, he made a collection for the *Glasgow* Cha-
 “ ritable *Highland* Society, for supporting and educating
 “ poor *Highland* children; a scheme particularly useful
 “ at this time, when so many of their parents and
 “ friends are abroad in *America*, in his Majesty’s service.
 “ During his stay here, he has had occasion to preach
 “ three thanksgiving sermons, for the victory at *Grevelt*,
 “ the taking of *Cape Breton*, and the late defeat of the
 “ *Russians*. By his warm and repeated exhortations to
 “ loyalty, and a steady adherence to the protestant in-
 “ terest, on this, and all other occasions, it must be
 “ acknowledged, even in this view, his visit here has
 “ been useful to the community in a civil, as well as a
 “ religious light.” *Glasgow Courant*.

&c. and came to *London* about the end of *October*.

He now talked of going over again to *America*, where his affairs were in a good situation: "Blessed be God, (says he) that I can send you word, a never-failing Providence hath put it into my power to pay off all *Bethesda's* arrears. I am talking every day of coming over; but how to do it in war-time, or how to get the Chapel and Tabernacle supplied, I cannot as yet be clear in (*i*).” Not being able, it seems, to get over these difficulties, he continued all winter 1758 in *London*, and about the middle of *May* 1759, opened his spring campaign, at *Bristol*. In the month of *June* he was in *Gloucestershire* and *Yorkshire*, where people, high and low, rich and poor, flocked, as usual, to hear him, twice a day (*k*); and from thence re-visited *Scotland*.

(*i*) Letters MCCXIX, MCCXX.

(*k*) "I am growing fat; but, as I take it to be a disease, I hope I shall go home the sooner." Letter MCCXXV.

C H A P. XVIII.

*From his Arrival at Edinburgh 1759, to his opening
Lady Huntingdon's Chapel at Bath, in the Year
1765.*

ABOUT the beginning of July 1759, he came to *Edinburgh*. His congregations here and at *Glasgow* were very large, and very attentive, as formerly (*l*). But he complains in his letters, “that with respect to the power of religion, “it was a dead time in *Scotland* in comparifon “with *London*, and feveral other parts of *Eng-* “*land* (*m*).”

(*l*) “*Edinburgh, August 15, 1759. On Tuesday* “morning the Rev. Mr. *Whitefield* fet out on his return “for *England*. It is faid, that here and at *Glasgow*, within “thefe fix weeks he has preached near a hundred times, “and yet the congregations were always increafing. “Whatever this be owing to, every body muft judge “for themfelves: but it is certain he continually ex- “erted all his rhetoric in ftriving up a zeal for his God, “his King, and his Country in this time of danger; and “feemed particularly pleafed, as were thoufands more, “that he had an opportunity laft Lord’s Day evening, “of preaching a thankfgiving fermen to a moft thronged “auditory, on account of the glorious victory lately “vouchsafed to Prince *Ferdinand* over the *French*.

“The fum collected for the benefit of the Orphan “Hospital, during his ftay here, amounted to two hun- “dred and fifteen pounds.”

(*m*) Letters MCCXXVI, XXVIII.

His

His visit to *Scotland* this year, gave occasion to a passage, which was much for his honour, and a full confutation of the mercenary motives ascribed to him by some of his adversaries. One Miss *Hunter*, a young lady of considerable fortune, made a full offer to him of her estate, both money and lands, amounting to about seven thousand pounds, which he generously refused. And upon his refusing it for himself, she offered it to him for the benefit of his orphan-house in *Georgia*, which he also absolutely refused. These facts the compiler has from undoubted authority.

He spent the winter (*n*) in *London*, and got his chapel enlarged.

March 14, 1760, he made a collection at his Chapel and Tabernacle, of above four hundred pounds, for the distressed *Prussians*, who had suffered so much from the cruelty of the *Russians*, at *Newmark, Costrin, &c.* (*o*).

In summer 1760, he went into *Gloucestershire* and *Wales*, and from thence to *Bristol*. When he preached at the Tabernacle in *Bristol*, there were more in the evenings than it could well hold; and in the fields his congregations consisted of not less than ten thousand (*p*).

(*n*) *October* 1759, he wrote a preface to Mr. *Samuel Clarke's Bible*. See his Works, Vol. IV.

(*o*) For this disinterested act of benevolence, it is said, he received the thanks of his *Prussian* majesty.

(*p*) Letter MCCXXXVII.

He now began to undergo a new kind of persecution (which however has sometimes fallen upon men of the greatest eminence) that of being mimicked and burlesqued upon the stage (*q*). His enemies had in vain used violence against him, and having found that the law would not suffer them to proceed in that way, they therefore thought they would try what they could do by mockery. For this purpose, they got for their tool one *Samuel Foote*, a mimic, who having had some success in imitating Mr. *Whitefield's* person, and speaking a few ludicrous sentences in his manner, was encouraged to proceed farther, and to write a farce (called the *Minor*) to be acted at the Theatre in *Drury-lane* (*r*). This performance is otherwise very dull and uninteresting; but by its impiety, it cannot fail of exciting the indignation of the religious and sober-minded. For, in order to expose Mr. *Whitefield* to contempt, the author makes no scruple to treat the very expressions and sentiments of the Bible with ridicule; or (to put the most fa-

(*q*) The compiler is uncertain as to the time when this was first done. Mr. *Whitefield* first takes notice of it in his letter dated *August 15, 1760*. It seems to have taken its rise from the resentment of the playhouse people, after they failed in their attempt to frighten him from preaching at *Long-acre* chapel, and were farther exasperated by seeing him erect a chapel of his own in *Tottenbam-court-road*.

(*r*) See a Letter to *David Garrick, Esq*; occasioned by the intended representation of the *Minor* at *Drury-lane* Theatre, said to be written by the Rev. Mr. *Madan*.

yourable

yourable construction upon the matter) he and those whom he sent to the Tabernacle and Chapel to procure materials, were so little acquainted with the sacred writings, as not to know, that what they took for Mr. *Whitefield's* peculiar language, was the language of the word of God (s). Be this

(s) Mr. *Foote* being manager of the *Edinburgh Theatre* in winter 1770, the *Minor* was acted there. The first night it was pretty throng, as people fond of any novelty were led to it without knowing any thing of the nature of the performance. But (such was the public sense of the impurity and indecency of it when known) that on the second night, only ten women appeared. When it was acted on *Saturday, November 24*, a dispute arose among the spectators, whether it was proper to bring Mr. *Whitefield* upon the stage, as he was now dead? This, however, was done; and raised a general indignation in the inhabitants of that city. Next day several ministers (the Rev. Dr. *Erskine*, Dr. *Walker*, &c.) took notice of it in their discourses from the pulpit. Dr. *Walker* (whose church is frequented by the people of higher rank) observed in his lecture upon 2 *Cor.* v. 14—21, that he could not read the 17th verse, “If any man be in Christ, he is a new creature,” without expressing the just indignation he felt, upon hearing that last night a profane piece of buffoonery was publickly acted, in which this sacred doctrine is ridiculed.—Mr. *Baine*, of the *Kirk of Relief*, preached a sermon upon the occasion, *December 2*, from *Psalms* xciv. 16, which was published and sold off in a few days. Towards the conclusion of the sermon, he says, “How base and ungrateful is such treatment of the dead; and that too so very nigh to a family of orphans, the records of whose hospital will transmit Mr. *Whitefield's* name to posterity with honour, when the memory of others will rot. How illiberal such usage of one, whose seasonable good services for his King and Country are well known; whose indefatigable labours for his beloved Master were countenanced by Heaven.”

as it may, they lost their labour, for they were so far from lessening the number of his congregations, that they increased them; and brought thousands of new persons to hear the gospel; which was the very thing he always aimed at: and thus Providence gave him the victory over them.

March 14, 1760, he preached at the Chapel from *Hos.* xi. 8, 9. and at the Tabernacle in the evening from the 80th Psalm and last Verse. At the former place he collected two hundred and twenty-two pounds eight shillings and nine pence; and at the other, one hundred and eighty-two pounds fifteen shillings and nine pence, for the distressed Protestants in *Prussia*. No man was a more strict observer of public occurrences, or more endeavoured to improve them.

In the months of *September* and *October* 1760, he made a tour through *Yorkshire*; and was in *London*, during the winter, employed as usual. On the fast-day, *Feb.* 13, 1761, he preached early in the morning at the Tabernacle on *Exod.* xxxiv. 1. &c. and collected one hundred and twelve pounds; in the forenoon he laboured at the Chapel, and discoursed on *Joel* ii. 15. and afterwards collected two hundred and forty-two pounds; and in the evening he preached at the Tabernacle from *Gen.* vii. 1. and collected two hundred and ten pounds. These sums were immediately applied to the noble purposes for which they were collected, the relief of
the

the German Protestants, and the sufferers by fire at *Boston* (t).

But his health, which had often been very bad (u), now grew worse and worse, so that in *April* 1761, he was brought to the gates of death. After his recovery, being still exceeding weak, and not able to preach as formerly, he left *London*, and made a visit to *Bristol*, *Exeter*, and *Plymouth*, by which he found himself somewhat better; but could not bear long journies and frequent preaching as he used to do (x).

(t) Four hundred pounds were assigned to the *Germans*, and given into the hands of the Rev. Mr. *Ziegenhagen*. Letters MCCXLI, XLII, XLVI.

“ *Boston*, Feb. 27, 1764. At a meeting of the freeholders and other inhabitants of the town of *Boston* on *Friday* last, it was voted unanimously, that the thanks of the town be given to the Rev. Mr. *George Whitefield*, for his charitable care and pains in collecting a considerable sum of money in *Great Britain*, for the distressed sufferers by the great fire in *Boston* 1760; and a respectable committee was appointed to wait on Mr. *Whitefield*, to inform him of the vote, and present him with a copy thereof.” *Boston Gazette*.

(u) It was happy for him that he frequently got the assistance of clergymen from the country; and at this time particularly of the Rev. Mr. *Berridge*, late Moderator of *Cambridge*, of whom he writes (Let. MCCXLIII, XLV.) “A new instrument is raised up out of *Cambridge* University. He has been here preaching with great flame, and like an angel of the churches indeed.”—The compiler is informed that the Rev. Mr. *Berridge*, at *Everton*, still continues zealous and successful.

(x) Letter MCCL.—The MS. (which after the year 1748, contains only very short and imperfect hints) ends here.

October 1761, he complains "I have not preached a single sermon for some weeks. Last Sunday I spoke a little; but I feel its effects ever since. A sea voyage seems more necessary to me now than ever.—I know now what nervous disorders are. Blessed be God that they were contracted in his service; I do not repent—though I am frequently tempted to wish the report of my death had been true, since my disorder keeps me from my old delightful work of preaching (y)." In a journey to *Leeds* and *Newcastle*, this month, he could bear riding in a post-chaise, but preached seldom, his friends being so prudent as not to press him to it: "I hope, however, says he, I am travelling in order to preach (z)." Accordingly he prolonged his journey the length of *Edinburgh* and *Glasgow*, and did not return to *London* till the month of *December*; when he found himself considerably better, which (under God) he attributed to his following the simple prescriptions of four eminent physicians in *Edinburgh*; being sensible, as he said, that their advice had been more blessed, for his recovery, than all the medicines and directions he had elsewhere (a).

As soon as his health was in some measure restored, he fell to his beloved work again. From *Bristol*, April 1762, he writes, "*Bristol* air agrees

(y) Letters MCCLII, LIII, LIV.

(z) Letter MCCLV.

(a) Letter MCCLIX.

“ with me. I have been enabled to preach five
“ times, this last week, without being hurt. Who
“ knows but I may yet be restored so far as to
“ found the Gospel trumpet for my God? The
“ quietness I enjoy here, with daily riding out,
“ seems to be one very proper means (*b*).” He
continued thus to preach four or five times a
week, notwithstanding his weakness, till about
the middle of *May*; and was sometimes enabled
to “take the field,” as he expresses it, which
gave him great joy; “Mounts,” says he, “are
“ the best pulpits, and the heavens the best
“ founding boards. O for power equal to my
“ will! I would fly from pole to pole, publishing
“ the everlasting gospel of the Son of God (*c*).”
When he returned to *London*, the cares and la-
bours that thronged upon him were ready to bring
him low again. In the month of *July*, therefore,
he made a voyage to *Holland* (*d*), and found him-
self so much the better for it, that he writes from
Norwich, *July* 31, “The expedition to *Holland*,
“ was, I trust, profitable to myself and others;
“ and if ever my usefulness is to be continued at
“ *London*, I must be prepared for it by a longer
“ itineration both by land and water. At pre-
“ sent, blessed be God, I can preach once a day;
“ and it would do your heart good to see what an

(*b*) Letters MCCLX, LXI. (*c*) Letter MCCLXV.

(*d*) He preached at *Rotterdam* four times.

“ influence

“ influence attends the word. All my old times
“ are revived again (e).”

August 18, he arrived at *Edinburgh*, made a visit to *Glasgow*, where he preached every day (and twice at *Cambuslang*) and continued preaching once a day at *Edinburgh* till *September 13*, when he returned to *England*: and was glad (now that peace was expected) of the prospect of embarking soon for *America*.

While in *England*, he found that preaching once a day did not hurt him, but dared not venture oftener. At *Leeds*, *Bristol*, and *Plymouth*, he had very desirable seasons; but with respect to *London*, he says, (f) “ As affairs are circumstanced, every
“ thing there tends to weigh me down.” Having therefore persuaded some of his intimate friends, as trustees, to take upon them the whole care of the affairs of his Chapel and Tabernacle, and all his other concerns at home; he resolved to sail from *Greenock* in *Scotland*. On his way thither, in the month of *March 1763*, he preached at *Everton*, *Leeds*, *Aberford*, *Kippax*, and *Newcastle*; and was also employed in writing his observations, &c. in answer to *Bishop Warburton* (g).

When he came to *Scotland*, he continued to preach once a day, for some weeks; but being taken ill of his old disorder at *Edinburgh*, he was obliged to be silent (for the most part) for near

(e) Letter MCCLXVII. (f) Letter MCCLXXIV.

(g) Letter MCCLXXVIII, LXXIX. See his Works, Vol. IV.

six weeks afterwards. At last, in the beginning of *June*, he embarked the sixth time for *America*, in the ship *Fanny*, Captain *Archibald Galbreath*, bound from *Greenock* to *Virginia*: where (after a voyage of twelve weeks) he arrived in the latter end of *August* (*h*).

His letters in *September*, *October*, and *November* 1763, are dated from *Philadelphia*. He found himself still an invalid; yet made a shift to preach twice a week. "Here," says he, "are some young bright witnesses rising up in the church. Perhaps I have already conversed with forty new-creature ministers of various denominations. Sixteen hopeful students, I am credibly informed, were converted at *New-Jersey* College last year. What an open door, if I had strength! Last *Tuesday* we had a remarkable season among the Lutherans; children and grown people were much impressed (*i*)."

He wanted much to go forward to *Georgia*, but the physicians were absolutely against it, till he got more strength. In the latter end of *November* he

(*h*) " — Thanks to a never-failing Redeemer, I have not been laid by an hour through sickness, since I came on board — A kind captain, and a most orderly and quiet ship's company, who gladly attended when I had breath to preach. Scarce an oath have I heard upon deck — and such a stillness through the whole ship, both on week-days and the Lord's day, as hath from time to time surprized me." Letter MCCXC.

(*i*) Letter MCCXCIV.

set out from *Philadelphia* for *New-York*, and on his way preached several times at *New-Jersey College* and *Elizabeth Town*, with much acceptance. His spirits now grew better, and he could sometimes preach thrice a week (f). While he continued at *New-York* during the winter, he writes, “ Prejudices in this place have most strangely subsided. The better sort flock as eagerly as the common people, and are fond of coming for private gospel-conversation.———Congregations continue very large, and I trust saving impressions are made upon many (g).”

After leaving *New-York*, he preached at *East-Hampton*, *Bridge-Hampton*, and *South-Hold*, upon

(f) Letter MCCXCVIII.

(g) Letters MCCCII, MCCCIII. “ *New-York*, January 23, 1764. The Rev. Mr. *George Whitefield* has spent seven weeks with us, preaching twice a week to more general acceptance than ever; and been treated with great respect by many of the gentlemen and merchants of this place. During his stay, he preached two charity sermons; the one on the occasion of the annual collection for the poor, in which double the sum was collected that ever was upon the like occasion; the other was for the benefit of Mr. *Wheelock’s Indian School at Lebanon*, in *New-England*, for which he collected (notwithstanding the present prejudices of many people against the Indians) the sum of one hundred and twenty pounds. In his last sermon he took a very affectionate leave of the people of this city, who expressed great concern at his departure. May God restore this great and good man (in whom the gentleman, the christian, and accomplished orator shine forth with such peculiar lustre) to a perfect state of health, and continue him long a blessing to the world, and the church of Christ.” *Boston Gazette*.

Long-

Long-Island; at *Shelter-Island* also; and at *New-London, Norwich, and Providence on the Main Land*. Then proceeded to *Boston*, where he arrived in the latter end of *February 1764*, and was received with usual warmth of affection (*b*). But as the small-pox was spreading through the town, he chose to preach for a while in the adjacent places. At *Newbury* a great influence attended his preaching. He writes from *Concord* to his friend Mr. S—— S——, “How would you have been delighted to have seen Mr. *Wheelock’s* Indians? “Such a promising nursery of future missionaries, “I believe, was never seen in *New-England* before; pray encourage it with all your might. “I also wish you could give some useful puritanical books to *Harvard College Library* lately burnt down (*i*).”

(*b*) Letter MCCCIV.

(*i*) Letter MCCCIV. Some years after the gentlemen of *Harvard College* expressed their gratitude to Mr. *Whitefield* by the following vote. “At a meeting of the “President and Fellows of *Harvard College*, *August 22*, “1768. The Rev. Mr. *George Whitefield* having, in addition to his former kindness to *Harvard College*, lately “presented to the Library, a New Edition of his Journals, and having procured large benefactions from several benevolent and respectable gentlemen; VOTED, “That the Thanks of the Corporation be given to the “Rev. Mr. *Whitefield*, for these instances of Candour “and Generosity.

P R E S E N T,

The President,
Mr. *Appleton*,
Mr. Professor *Winthrop*,
Dr. *Eliot*,
Dr. *Cosper*,
Treasurer *Hubbard*.

} A true Copy, per
Edward Holyoke,
President.

In the month of *April* he had a return of his disorder; but it did not long keep him from preaching: and the *Boston* people were exceedingly eager to hear. He was thinking to proceed immediately southward, but they sent after him, and persuaded him to come back. *June 1, 1764.* He writes, “ Friends have even constrained me to
 “ stay here, for fear of running into the summer’s
 “ heat. Hitherto I find the benefit of it. What-
 “ ever it is owing to, through mercy I am much
 “ better in health than I was this time twelve
 “ months, and can now preach thrice a week to
 “ very large auditories, without hurt. And every
 “ day I hear of some brought under concern.—
 “ This is all of grace (*k*).”

After a very sorrowful parting, he left *Boston*, and came back to *New-York*, from whence his letters are dated from the end of *June* till the latter end of *August*. “ At present,” says he, “ my
 “ health is better than usual, and as yet I have
 “ felt no inconvenience from the summer’s heat.—
 “ I have preached twice lately in the fields, and
 “ we sat under the blessed Redeemer’s shadow
 “ with great delight.—My late excursions upon
 “ *Long-Island*, I trust, have been blessed. It
 “ would surprize you to see above one hundred
 “ carriages at every sermon, in this new world (*l*).”

(*k*) Letter MCCCXI.

(*l*) Letters MCCCXII, MCCCXIII, MCCCXV.

In *September* and *October* he was at *Philadelphia*; the provost of the college there read prayers for him. Both the present and late governor, with the principal gentlemen of the city attended, and thanks were sent to him from the trustees, for speaking for the charity-children, and countenancing the institution (*m*).

From *Philadelphia* he proceeded southward thro' *Virginia*. And *November* 22, at *New-Brunswick* in *Carolina*, he writes, "At *Newburn* last *Sunday*, good impressions were made.—From that place to this I have met with what they call *New-Lights* (*n*) almost every stage.—I have the names of six or eight of their preachers. This, with every other place, being open and exceedingly desirous to hear the Gospel, makes me almost determine to come back early in the spring."

After preaching at *Charlestown*, he arrived at *Savannah* in *December*, where he found affairs prospering to his wish, "The colony," says he, "is rising fast; nothing but plenty at *Bethesda*, and all arrears, I trust, will be paid off before I leave it; so that in a short time I hope to be free from these outward incumbrances (*o*)."
And he was not disappointed in his expectations; for he writes, "*Bethesda*, *January* 14, 1765, God

(*m*) Letter MCCCXVIII.

(*n*) A name given to those who favoured the revival of religion under the ministry of Mr. *Whitefield*, Mr. *Tennent*, &c.—Letter MCCCXIX.

(*o*) Letter MCCCXXI.

“ hath given me great favour in the sight of the go-
 “ vernor, council, and assembly. A memorial was
 “ presented for an additional grant of lands, con-
 “ sisting of two thousand acres. It was immedi-
 “ ately complied with. Both houses addressed the
 “ governor in behalf of the intended college. As
 “ warm an answer was given (*p*). Every heart seems
 “ to leap for joy at the prospect of its future uti-
 “ lity (*q*).”—Again, “ *Bethesda*, February 13. (*r*)
 “ Yesterday morning the Governor and Lord *J. A.*
 “ *G——n*, with several other gentlemen, fa-
 “ voured me with their company to breakfast.
 “ But how was my lord surprized and delighted !
 “ After expressing himself in the strongest terms,
 “ he took me aside and informed me, that the
 “ Governor had shewed him the accounts, by
 “ which he found what a great benefactor I had
 “ been; that the intended college would be of
 “ the utmost utility, to this and the neighbouring
 “ provinces; that the plan was beautiful, rati-
 “ onal, and practicable; and that he was persuaded
 “ his Majesty would highly approve of, and also
 “ favour it, with some peculiar marks of his royal
 “ bounty (*s*).”

Having

(*p*) See the memorial, address, and answer in Vol. III. of his Works, page 469, &c.

(*q*) Letter MCCCXXII. (*r*) Letter MCCCXXIV.

(*s*) He adds, in the same letter, “ Now farewell, my
 “ beloved *Bethesda*; surely the most delightfully situated
 “ place in all the southern parts of *America*.—What a
 “ blessed

Having left *Bethesda* in such comfortable circumstances *February* 18, (t) he delayed his proposed tour to the northward, and thought it best to embark directly for *England*, to finish the affair about the college. He spent some time, however, at *Charles-Town* in the month of *March*, and after a very affectionate parting, set out for *Philadelphia*, preaching as he went along in several places (u): but no ship offering at *Philadelphia*, he sailed from *New-York* in the *Earl of Halifax* packet, and arrived once more in *England*, *July* 5, 1765 (x).

After his arrival he found himself still very weak in body, and obliged to go on much more

“ blessed winter have I had ! Peace, and love, and harmony, and plenty reign here. Mr. *W*——t hath done much in a little time. All are surprized at it. But he hath worked night and day, and not stirred a
“ a mile for many weeks.”

(t) “ Thanks be to GOD, all outward things are settled on this side the water. The auditing the accounts, and laying a foundation for a college, hath silenced enemies, and comforted friends. The finishing this affair confirms my call to *England*, at this time.” Letter MCCCXXIX.

(u) “ All along from *Charles-Town* to this place (*Newcastle*) the cry is ‘ For Christ’s sake stay and preach to us.’ O for a thousand lives to spend for
“ Jesus !” Letter MCCCXXIX.

(x) “ We have had but a twenty-eight days passage.—
“ The transition hath been so sudden, that I can scarce believe that I am in *England*. I hope, ere long, to
“ have a more sudden transition into a better country.” Letter MCCCXXXI.—[When he arrived at *London*, *July* 21, he was very ill of a nervous fever.]

slowly than he used to do. Yet this did not discourage him from doing what he could, in hopes of soon entering into his rest. “O to end life well! (says he) Methinks I have now but one more river to pass over. And we know of one that can carry us over, without being ankle-deep (y).”

October 6, he was called to open Lady *Huntingdon's* chapel at *Bath* (z), when he preached from 2 *Cor.* vi. 16.

(y) Letter MCCCXXXIII.

(z) “The chapel is extremely plain, and yet equally grand. A most beautiful original. All was conducted with great solemnity. Though a very wet day, the place was very full.—I preached in the morning, Mr. *Townsend* in the evening.” Let. MCCCXXXVII.

C H A P. XIX.

From his opening Lady Huntingdon's Chapel at Bath, to his embarking for America in the Year 1769.

AFTER preaching some little time at *Bath*, he returned to *London*, from whence, *January* 18, 1766, he writes (*a*) to a friend at *Sheerness*, "I am sorry to acquaint you, that it is not
" in my power to comply with your request. For
" want of more assistance, I am confined in town
" with the care of two important posts, when I
" am only fit to be put into some garrison among
" the invalids." But he was relieved, for a little space, early in the spring; for we find him in the month of *March* at *Bath* and *Bristol*.

March 17, he says, "The uncertainty of my motions hath made me slow in writing; and a desire to be a while free from *London* cares, hath made me indifferent about frequent hearing from thence.—Last *Friday* evening, and twice yesterday (*b*), I preached at *Bath* to very thronged and brilliant auditories."

About this time, the Stamp Act was repealed; on which occasion he greatly exulted. The inte-

(*a*) Letter MCCCXXXIX. (*b*) Letter MCCCXL.

rest of the colonies always lay near his heart, and he hoped this step would restore peace and happiness to his country. In his letter book is the following sentence, “*March 16, 1766, Stamp Act repealed, Gloria Deo.*”

Mr. *Occum*, an Indian preacher, and Mr. *Whitaker*, came over from *America* to solicit contributions for Mr. *Wheelock*’s Indian school, an institution which Mr. *Whitefield* greatly approved. Concerning this he writes, (c) *London, April 25,* “The prospect of a large and effectual door opening among the heathens, blessed be God, is very promising. Mr. *Occum* is a settled, humble christian: the good and great, with a multitude of a lower degree, heard him preach last week at *Tottenbam-Court Chapel*, and felt much of the power and presence of our common Lord. Mr. *R——n* hath preached, and collected one hundred pounds; and I believe seven or eight hundred pounds more are subscribed. The truly noble Lord *D——b* espouses the cause most heartily, and his Majesty is become a contributor. The King of Kings, and Lord of all Lords, will bless them for it (d).”

(c) Letter MCCCXLI.

(d) Mr. *Occum* and Mr. *Whitaker* came afterwards to *Scotland*, and preached at *Edinburgh* and *Glasgow*, where they got very considerable contributions; particularly from Mr. *Sprewell*’s family in *Glasgow*, and from the Rev. Mr. *McCulloch* at *Cambuslang*.

June

June 19, we find him at *Collam* near *Bristol*, from whence (e) he writes, “ As my feverish heat
“ continues, and the weather is too wet to travel,
“ I have complied with the advice of friends, and
“ have commenced a hot-well water drinker twice
“ a day. However, twice this week, at six in the
“ morning, I have been enabled to call thirsty
“ souls to come and drink of the water of life
“ freely. To-morrow evening, God willing, the
“ call is to be repeated, and again on *Sunday*.

He was also at *Bath* and *Bristol* in the month of *November* this year. At *Bristol* he preached to a very crowded auditory (though the weather was exceeding bad) and administered the sacrament; and at *Bath* he preached to the most numerous assembly of the nobility he had ever seen attend there.

In the month of *January* 1767, he wrote a commendatory preface to a new edition of *Bunyan's* Works; which is inserted with his Tracts in Vol. IV. and *March* 20, he was called to open *Lady Huntingdon's* new chapel at *Brighthelmstone* in *Sussex*, when he preached on 2 *Peter* iii. 18.

After an excursion to *Norwich*, in *April* 1767, he says, “ I fear my spring and summer fever is
“ returning. If so, my intended plan of operati-
“ ons will be much contracted. But future
“ things belong to Him who orders all things
“ well (f).”

(e) Letter MCCCXLV. (f) Letter MCCCLII.

Yet

Yet the very next month we find him preaching at *Rodborough, Gloucester*, and *Haverford-West* in *Wales*; from whence he writes, *May 31*, “Thou-
 “ sands and thousands attended by eight in the
 “ morning. Life and light seemed to fly all
 “ around. On *Tuesday*, God willing, I am to
 “ preach at *Woodstock*; on *Friday* at *Pembroke*; here
 “ again next *Sunday* by eight, and then for *Eng-*
 “ *land (g).*” And when he returned to *Gloucester*,
 “ *June 10*, “Blessed be God,” says he, “I am got
 “ on this side the *Welch* mountains. Blessed be
 “ God, I have been on the other side. What a
 “ scene last *Sunday*! What a cry for more of the
 “ bread of life; but I was quite worn down (*b*).”

September 11. He was at *Leeds*, having preached at *Northampton* and *Sheffield* in the way: and *September 20*, at *Newcastle*, from whence he writes,
 “ (*i*) I have now a blessed Methodist field-street-
 “ preaching plan before me. This afternoon in
 “ the *Castle-Garth*, to-morrow for *Sunderland*, then
 “ to *Yarm*, &c. &c.——I have been enabled to
 “ preach in the street at several places, and hope
 “ to go to *Geßborough*, *Whitby*, *Scarborough*, *New-*
 “ *Malton*, *York*, *Leeds*, *Liverpool*, *Chester*, *Man-*
 “ *chester*, &c.”——Again (from *Thirsk*, *September*
28) “My body feels much fatigued in travelling;
 “ comforts in the soul over-balance.”——And

(*g*) Letter MCCCLVII. (*b*) Letter MCCCLIX.

(*i*) Let. MCCCLXIV, MCCCLXV, MCCCLXVI,
 MCCCLXIX.

(*Leeds*,

(*Leeds, Octob. 3*) “Field and street preaching hath
“rather bettered than hurt bodily my health.”

This winter his negotiations about the intended college at *Bethesda* came to an issue. A memorial, addressed to his Majesty, was put into the hands of the clerk of the privy council, setting forth the great utility of a college in that place to the inhabitants of the southern provinces, and praying that a charter might be granted upon the plan of the college at *New-Jersey*. This memorial was by him transmitted to the Lord President, and by his lordship referred to the consideration of the Archbishop of *Canterbury*,* to whom also a draft of an intended charter was presented by the Earl of *D——b*. Upon which an epistolary correspondence ensued betwixt the Archbishop and Mr. *Whitefield*; the sum of which was, the Archbishop put the draft of the charter into the hands of the Lord President, who promised to consider it; and gave it as his opinion, that, “the head of the college ought to
“be a member of the church of *England*. That
“this was a qualification not to be dispensed with.
“And also that the public prayers should not be
“extempore ones, but the liturgy of the church,
“or some other settled and established form.” Mr. *Whitefield* answered, he could not agree to either of these restrictions, because the greatest part of the Orphan-house collections and contributions came from dissenters; and because he had frequently declared the intended college was to be founded upon
“a broad bottom, and no other. This,” says he,
“I

“ I judged I was sufficiently warranted to do, from
 “ the known, long established, mild, and uncoer-
 “ cive genius of the *English* government; also
 “ from your grace’s moderation towards protes-
 “ tant dissenters; from the unconquerable at-
 “ tachment of the *Americans* to toleration-princi-
 “ ples, as well as from the avowed habitual feel-
 “ ings and sentiments of my own heart. This
 “ being the case,——and as your grace by your
 “ silence seems to be like-minded with the Lord
 “ P——t; and as your grace’s and his lordship’s
 “ influence will undoubtedly extend itself to others,
 “ I would beg leave, after returning all due ac-
 “ knowledgments, to inform your grace that I
 “ intend troubling your grace and his lordship no
 “ more about this so long depending concern.
 “ As it hath pleased the great head of the church
 “ in some degree to renew my bodily strength, I
 “ purpose now to renew my feeble efforts, and
 “ turn the charity into a more generous, and con-
 “ frequently into a more extensively useful channel.
 “ I have no ambition to be looked upon as the
 “ founder of a college; but I would fain act the
 “ part of an honest man, a disinterested minister
 “ of Jesus Christ, and a truly catholic, moderate
 “ presbyter of the church of *England* (*k*).”

Accord-

(*k*) See his Works, Vol. III. page 472—484, where
 the steps he took in this affair are more fully narrated in
 a letter to Governor *Wright*—and Let. MCCCCLXXVII,
 in which he complains to his intimate friend Mr. *K——n*,

“ None

Accordingly he resolved, in the mean time, to add a public academy to the Orphan-house, like what was done at *Philadelphia*, before it's college charter was granted; and to wait for a more favourable opportunity of making fresh application, for a charter upon a broad bottom.

October 28. he preached at the Tabernacle, to the Society for promoting Religious Knowledge among the Poor, when the collection amounted to above a hundred pounds, (about four times as much as usual) and eighty persons became new subscribers (*l*).

In the beginning of the year 1768, six pious students were expelled from *Edmund-Hall* in *Oxford*, for using extempore prayer, reading and singing hymns, and exhorting one another in private religious meetings. Upon this occasion,

“ None but God knows what a concern lies upon me
“ now in respect to *Bethesda*. As another voyage, per-
“ haps, may be the issue and result of all at last, I
“ would beg you, and my dear Mr. *H—y*, to let me
“ have my papers and letters, that I may revise and dis-
“ pose of them in a proper manner. This can do no
“ hurt, come life, or come death.”

(*l*) His text was, *Luke* xi. 2. “ Thy kingdom come.” The place was quite full, and many went away for want of room. A great number of dissenting ministers were present; probably, more than ever before met to hear a church clergyman preach. He afterwards dined with the ministers and whole company at *Draper's-Hall*, where he was treated with great respect. All was very harmonious, and gave him great pleasure in reflection. See Letter MCCCCLXXV.

Mr. *Whitefield* wrote his letter to Dr. *Durell*, Vice-chancellor of the university (*ll*).

In the summer, he went once more to *Edinburgh*, where his Orphan-house-Park congregations were as large, attentive, and affectionate as ever (*m*).

August 3. soon after his return to *London*, Mrs. *Whitefield* was attacked with an inflammatory fever, and the 9th of *August* she died. The 14th of the month he preached her funeral sermon, from *Rom. viii. 20*: and *September* 12. he writes, “ I have been in hopes of my own departure. Through hard riding, and frequent preaching, I have burst a vein. The flux is in a great measure stopped, but rest and quietness are strictly enjoined. We were favoured with glorious Gospel-gales this day fortnight, and several preceding days, at opening good Lady *Huntingdon’s* chapel, and place of pious education in *Wales* (*n*).”

(*ll*) See his Works, Vol: IV.

(*m*) Letter MCCCLXXXVII, MCCCLXXXVIII.

(*n*) From his Memorandum Book. “ *August* 24, 1768, Opened good Lady *Huntingdon’s* Chapel and College, in the parish of *Talgarth, Brecknockshire, South Wales*. Preached from *Exodus xx. 24*. ‘ In all places where I record my name, I will come unto thee, and I will bless thee.’ “ *August* 25. Gave an exhortation to the students in the College-chapel from *Luke i. 15*. ‘ He shall be great in the sight of the LORD.’ “ *Sunday, August* 28. Preached in the court before the College, (the congregation consisting of some thousands) from *1 Cor. iii. 11*: ‘ Other foundation can no man lay, than that which is laid, which is *Jesus Christ*.’

September 26. he writes concerning his friend and fellow-labourer *Mr. Middleton*: “ He is now
“ made perfectly whole. He was buried from
“ the Tabernacle last *Wednesday* evening, and a
“ subscription is opened for his four orphans.
“ In the midst of his torturing pains, being asked
“ by his daughter, How he was? He answered,
“ A heaven upon earth.” “ Soon afterwards he
“ fell asleep in *Jesus* (o).”

From his letters dated in *November* and *December*, it appears he was in a very poor state of health, yet still continued to preach, as often as he was able.

“ *Bristol*, *November* 12. Last night, I hope,
“ the Redeemer manifested forth his glory. *Friday*
“ evening, and the following *Sunday*, I shall
“ preach at *Bath*. In three weeks I expect to
“ reach *London*, except called before that period,
“ to reside at the *New Jerusalem*. The pleas-
“ ing prospect lies day and night open before
“ me (p).”

Next spring, 1769, he seems to have recovered a little; for we find him preaching more frequently. It gave him great pleasure to see some more of the nobility joined to Lady *H——n*’s society. “ Some more coronets, I hear, are likely to be
“ laid at the Redeemer’s feet. They glitter glo-

(o) Letter MCCCXCVII.

(p) Letter MCCCXCVIII.

riously

“ riously when set in, and surrounded with a
 “ crown of thorns (q).”

In the month of *May* he preached at *Kingswood, Bristol, Bradford, Frome, Chippenham, Rodborough, Castlecomb, Dursley*. But deferred his western-circuit on account of the opening the Chapel at *Tunbridge* (r).

July 23, 1769, he opened *Lady Huntingdon's* New Chapel at *Tunbridge Wells*. Preached from *Gen. xxviii. 17*. “ This is none other but the
 “ House of God, and this is the Gate of Hea-
 “ ven.” In the evening, the congregation being too large to be contained in the chapel, he preached out of doors, from a mount in the court before the chapel; after which he gave a general exhortation; and next day administered the sacrament, and preached from *1 Thess. ii. 11, 12*.

Now he seriously began to prepare for another voyage; and in the beginning of *September* he embarked the seventh and last time for *America* (s).

(q) Letter MCCCCIX. (r) Letter MCCCCXIII.

(s) In the *Friendship*, Capt. *Ball*. Let. MCCCCXXV.
 “ I am comforted on every side. A civil captain and
 “ passengers. All willing to attend on divine worship,
 “ and to hear of religious things.”

C H A P. XX.

From his last embarking for America, to his Death,
September 30, 1770.

MR. *Whitefield* was detained near a month in the *Downs* by contrary winds (*t*); but he improved his time, as usual, in writing many excellent letters, preaching on board; and sometimes came ashore and preached, both at *Deal* and *Ramsgate*.

The following extract of Mr. *Whitefield's* Manuscript Journal, relative to this period, cannot be unacceptable.

“ *Saturday, September 2.* Had a most awful
“ parting season at *Tottenham-Court Chapel* Sacra-
“ ment, last *Sunday* morning, the Sermon from
“ *Gen. xxviii. 12.* And the same at *Tabernacle*
“ (which was more than full) on *Wednesday* morn-
“ ing at seven o’clock. This day dined at my
“ worthy, fast, and tried friend Mr. *Keen's*; and
“ having comfortably settled and left all my out-
“ ward concerns in his hands, I took an affec-
“ tionate leave, and in company with some dear
“ friends, this evening reached *Gravesend*; where
“ others met us, We supped and conversed to-

(*t*) One ship was lost, but the passengers escaped in the boat. Letter MCCCCXXX.

S

“ gether

“ gether in some degree, I trust, like persons
 “ who hoped, ere long, to sit down together
 “ at the marriage-feast of the supper of the
 “ Lamb. Hasten, O Lord, that wished for
 “ time!

“ *Sunday, September 3.* Preached this morning
 “ at the Methodist Tabernacle from *John* xiith.
 “ verse 32d. The congregation was not very
 “ large. But God gave me great freedom of
 “ speech, and made it indeed a House of God,
 “ and Gate of Heaven. In the afternoon, I
 “ preached in the market-place from *Gen.* iii.
 “ verse 13th, to a much larger, but not more
 “ devout auditory. In the out-skirts, as might
 “ naturally be expected, some were a little noisy,
 “ but a great body was very attentive, and I was
 “ enabled to lift up my voice like a trumpet.
 “ The remainder of the evening was spent as the
 “ night before, with my christian *London* friends;
 “ who with me, less than the least of all, exceed-
 “ ingly rejoiced at the opportunity of a parting
 “ street-market-place preaching, where, I trust,
 “ some pennyless bankrupt sinners were made
 “ willing to buy Gospel wine and milk, without
 “ money, and without price. May the great day
 “ show that this hope was not altogether ill-
 “ grounded!

“ *Monday, September 4.* Had my dear christian
 “ friends on board to breakfast with me this
 “ morning. Conversation was sweet, but part-
 “ ing bitter. ‘What mean you (said the Apostle)
 “ to

“ to weep and break my heart ? ” “ However,
“ through infinite mercy, I was helped to bear
“ up, and after their departure the Divine Pre-
“ sence made up the loss of all, even with new
“ creature comforts. Lord, if this Divine Pre-
“ sence go not with, and accompany me all the
“ way, for thy infinite mercies sake, suffer me not
“ to go one step farther.

“ But I believe thy promise Lord,

“ Oh ! help my unbelief.

“ *Tuesday, September 5.* The Captain not com-
“ ing down as was expected, we did not weigh
“ anchor till this morning’s ebb.

“ The winds being contrary, and the weather
“ hazy, we did not arrive in the *Downs* till the
“ *Friday* following. Interim, I had the oppor-
“ tunity of conversing a little with the pilot,
“ and steerage passengers. All attended divine
“ worship very orderly, and thanked me for my
“ offer of lending them books, and giving them
“ what assistance lay in my power towards mak-
“ ing their voyage comfortable. All seemed
“ thankful, and the pilot parted with tears in
“ his eyes. May the great, and never-failing
“ pilot, the Almighty *Jesus*, renew us, and take
“ us all into his holy protection, and then all
“ must necessarily end in our safe arrival in the
“ haven of eternal rest !

“ *Tuesday, September 12.* Preached last Sun-
“ day morning to my little flock on board, and

“ was most agreeably surprized to-day, with a
 “ kind unexpected visit from the Rev. Dr. Gib-
 “ bons. His discourse was very friendly and
 “ devout.

“ *Wednesday, September 13.* I went ashore and
 “ attended on an ordination solemnity, at the
 “ dissenting-meeting. Several ministers officiated.
 “ Several very important questions were asked,
 “ and answered before, and a solemn charge
 “ given after, imposition of hands. But the
 “ prayer put up in the very act of laying on
 “ of hands, by Dr. Gibbons, was so affecting,
 “ and the looks and behaviour of those that
 “ joined so serious and solemn, that I hardly
 “ know when I was more struck under any
 “ ones ministrations. The ordination being over,
 “ at the desire of the ministers, and other gen-
 “ tlemen, I went and dined with them. Our
 “ conversation was edifying. And being inform-
 “ ed, that many were desirous to hear me
 “ preach, I willingly complied, and I trust some
 “ seed was sown the same evening at *Deal*, which,
 “ by God’s heavenly blessing, will spring up to
 “ life eternal. The people of *Deal* seemed very
 “ civil, and some came to me who had not
 “ forgotten my preaching to them, and their
 “ deceased friends and parents, thirty-two years
 “ ago.

“ *Friday, September 14, 15.* I had received
 “ most pressing invitations to visit *Ramsgate*,
 “ many weeks ago. These were now repeated

“ by many of that place, who came to the or-
“ dination at *Deal*; so there was no resisting
“ their importunity. We reached *Ramsgate* about
“ two, took some refreshment, and there I
“ preached about four, not to a very large,
“ but an attentive and affected auditory. This
“ I did also the morning following; and was
“ most agreeably entertained with the discourse,
“ and good memory of one, in particular, who
“ had been my fellow-passenger, and frequent
“ hearer many years ago, in the *Wilmington*,
“ Captain *Darling*, bound to *Piscataway* in *New*
“ *England*. The people’s behaviour here was so
“ undissembledly generous, frank, genteel, and
“ christian, that I know not where I have been
“ more pleased and delighted. Being quite un-
“ easy, lest by staying longer I should be un-
“ ready, if the wind should turn favourable, I
“ went early on *Sunday* morning to *Deal*, and
“ from thence immediately on board, and preach-
“ ed in the afternoon. This morning, came a
“ surreptitious copy of my *Tabernacle Farewell*
“ *Sermon*, taken, as the short-hand writer pro-
“ fesses, *verbatim*, as I spoke it. But surely he
“ is mistaken. The whole is so injudiciously
“ paragraphed, and so wretchedly unconnected,
“ that I owe no thanks to the misguided, though
“ it may be well-meant zeal of the writer and
“ publisher, be they who they will. But such
“ conduct is an unavoidable tax upon popularity.
“ And all that appear for *Jesus Christ*, and his

“ blessed Gospel, must like their master, expect
 “ to suffer from the false fire of professing friends,
 “ as well as secret malice of avowed enemies.
 “ However, if any one sentence is blessed to the
 “ conviction of one sinner, or the edification of any
 “ individual saint, I care not what becomes of my
 “ character, though I would always pray to be pre-
 “ served from bringing upon myself, or others,
 “ needless, unnecessary contempt.

“ *Monday, September 25.* Weighed anchor last
 “ *Tuesday* morning, with a small favourable gale
 “ and fine weather. So many ships which had
 “ lain in the *Downs*, moving at the same time,
 “ and gently gliding by us, together with the
 “ prospect of the adjacent shore, made a most
 “ agreeable scene. But it proved only a very
 “ transient one. For by that time we got to
 “ *Fairlee*, the wind backed, clouds gathered,
 “ very violent gales succeeded, and for several
 “ days we were so tossed, that after coming over
 “ against *Brighthelmstone*, the Captain rightly
 “ judging, turned back, (as did many other
 “ ships) and anchored over against *New Rumsey*
 “ and *Dungeness*. Lord, in thine own time, thou
 “ wilt give the winds a commission to carry us
 “ forward towards our desired port.”

At last they got out of the channel, and on the
 30th of *November*, arrived at *Charles-Town* in
South Carolina. It had been a dangerous and try-
 ing passage; yet, on his arrival, he found him-
 self in better health than at the end of any voyage
 he

he had made for several years ; and the same day that he came ashore, he preached at *Charles-Town*, where his reception was as hearty, or heartier than ever (*u*).

Here Mr. *Wright* came to meet him, and acquainted him that all was in great forwardness at *Bethesda*. And when he arrived there, he writes, “ *January* 1770. Every thing exceeds
“ my most sanguine expectations. And the in-
“ crease of this colony is almost incredible (*x*).”

The great regard which the Colony of *Georgia* thought themselves bound to express towards Mr. *Whitefield*, at this time particularly, appears from the following authentic papers.

“ Commons House of Assembly, *Monday*,
“ *January* 29, 1770. Mr. Speaker reported,

(*u*) From his Memorandum Book. “ For the last
“ week (*November* 1769) we were beating about our
“ port, within sight of it, and confined for two days
“ in Five-fathom-hole, just over the bar. A dangerous
“ situation, as the wind blew hard, and our ship, like
“ a young Christian, for want of more ballast, would
“ not obey the helm. But through infinite mercy, on
“ *November* 30, a pilot-boat came and took us safe
“ ashore to *Charles-Town*, after being on board almost
“ thirteen weeks. Friends received me most cordially.
“ Praise the LORD, O my soul, and forget not all his
“ mercies. Oh, to begin to be a Christian, and Mi-
“ nister of *Jesus*.” See Letter MCCCCXLI.

(*x*) Letters MCCCCXLV, MCCCCXLVI. Two
wings were added to the Orphan-house, for the accom-
modation of students ; of which, Governor *Wright*,
condescended to lay the foundation, *March* 25, 1769.
See Vol. III.

“ that he, with the House, having waited on
 “ the Rev. Mr. *Whitefield*, in consequence of his
 “ invitation, at the Orphan-house Academy;
 “ heard him preach a very suitable and pious
 “ sermon on the occasion; and with great plea-
 “ sure observed the promising appearance of im-
 “ provement, towards the good purposes intend-
 “ ed, and the decency and propriety of behavi-
 “ our of the several residents there; and were
 “ sensibly affected, when they saw the happy
 “ success which has attended Mr. *Whitefield*’s in-
 “ defatigable zeal for promoting the welfare of
 “ the province in general, and the Orphan-house
 “ in particular. Ordered, That this report be
 “ printed in the *Gazette*.

“ *John Simpson*, Clerk.”

Extract from the *Georgia Gazette*. “ *Savannah*,
 “ *January 31, 1770*. Last Sunday, his Excel-
 “ lency the Governor, Council, and Assembly,
 “ having been invited by the Rev. Mr. *George*
 “ *Whitefield*, attended at divine service in the
 “ Chapel of the Orphan-house Academy, where
 “ prayers were read by the Rev. Mr. *Ellington*,
 “ and a very suitable sermon was preached by
 “ the Rev. Mr. *Whitefield* from *Zechariah* iv. 10.
 “ *For who hath despised the day of small things?*
 “ to the general satisfaction of the auditory; in
 “ which he took occasion to mention the many
 “ discouragements he met with, well known to
 “ many there, in carrying on this institution for
 “ upwards of thirty years past, and the present
 “ prom ng

“ promising prospect of its future and more ex-
“ tensive usefulness. After divine service, the
“ company were very politely entertained with
“ a handsome and plentiful dinner; and were
“ greatly pleased to see the useful improvements
“ made in the house, the two additional wings
“ for apartments for students, one hundred and
“ fifty feet each in length, and other lesser build-
“ ings, in so much forwardness; and the whole
“ executed with taste, and in a masterly manner;
“ and being sensible of the truly generous and
“ disinterested benefactions derived to the Pro-
“ vince through his means, they expressed their
“ gratitude in the most respectful terms.”

Soon after this he writes from *Charles-Town*,
February 10. “ Through mercy, I enjoy a greater
“ share of bodily health than I have known for
“ many years. I am now enabled to preach al-
“ most every day. Blessed be God, all things are
“ in great forwardness at *Bethesda*. I have con-
“ versed with the Governor, concerning an Act
“ of Assembly, for the establishment of the in-
“ tended Orphan-house College (y). He most

(y) See a paper of College Rules, at the end of Vol. III. which was found written with his own hand, and in which he orders the following authors in divinity to be read: *Henry, Doddridge, Guyse, Burkitt, Willison, Prof. Franck, Boston, Jenks, Hervey, Hall, Edwards, Trapp, Pool, Warner, Leighton, Pearson, Owen, Bunyan.* And the Homilies to be read publicly by rotation. He intended to publish a new edition of the Homilies, the Preface to which (with Prayers on several Occasions) is to be seen in Vol. IV.

“ readily

“ readily consents. I have shown him a draught,
 “ which he much approves of ; and all will be
 “ finished at my return from the northward.
 “ In the mean while the buildings will be car-
 “ ried on (yy).”

His letters of a later date are in the same strain, full of expressions of gratitude to Providence for the good state of his health (z), and how exceedingly happy he was at *Bethesda* (a). And of his purpose, (after he had travelled in the northern parts all summer) to return to his beloved *Bethesda*, late in the fall (b). But this event never happened.

From *Philadelphia*, May 24 (c). he writes, “ I
 “ have now been here near three weeks. People
 “ of all ranks flock as much as ever. Impres-
 “ sions are made on many, and, I trust, they will
 “ abide. Notwithstanding, I preach twice on

(yy) Letter MCCCCXLVII. where he adds, “ Since
 “ my being in *Charles-Town*, I have shewn the draught
 “ to some persons of great eminence and influence.
 “ They highly approve of it, and willingly consent to
 “ be some of the Wardens. Near twenty are to be of
 “ *Georgia*, and about six of this place; one of *Phila-*
 “ *delphia*; one of *New York*; one of *Boston*; three of
 “ *Edinburgh*; two of *Glasgow*; and six of *London*.
 “ Those of *Georgia* and *South Carolina*, are to be qua-
 “ lified; the others, to be only honorary corresponding
 “ Wardens.”

(z) Let^s. MCCCCL, MCCCCLVII, MCCCCLIX,
 MCCCCLX.

(a) Let. MCCCCXLVIII, MCCCCLII, MCCCCLIV.

(b) Letter MCCCCLIX. (c) Letter MCCCCLX.

“ the

“ the Lord’s-day, and three or four times a week
 “ besides, yet I am rather better than I have been
 “ for many years.”

Again, *Philadelphia*, June 14, (d) “ This leaves
 “ me just returned from a one hundred and fifty
 “ miles circuit, in which, blessed be God, I have
 “ been enabled to preach every day.—So many
 “ invitations are sent from various quarters, that
 “ I know not which way to turn myself.”

And, *New-York*, June 30, (e) “ Next week I
 “ purpose to go to *Albany*. From thence, per-
 “ haps, to the *Oneida* Indians. There is to be a
 “ very large Indian congress. Mr. *Kirkland* ac-
 “ companies me. He is a truly christian mini-
 “ ster, and missionary. Every thing possible should
 “ be done to strengthen his hands.—Perhaps I
 “ may not see *Georgia* till *Christmas*.” In his me-
 “ morandum-book is the following remark (†).

And again, from *New-York*, July 29, he writes,
 (f) “ During this month I have been above a five

(d) Letter MCCCCLXI. (e) Letter MCCCCLXII.

(†) “ July 2, 1770. Sailed from *New-York* with Mr.
 “ *Kirkland*, and two kind old friends, and arrived at *Al-*
 “ *bany*, July 6. Was kindly received by Mr. *Bays* and
 “ *Domine Westaloz*. Preached the same evening, and
 “ went the next day to see the *Cohoes Falls*, twelve miles
 “ from *Albany*. O thou wonder-working God ! Preached
 “ twice on the LORD’s day at *Albany*, and the next day
 “ at *Shenecady*, and was struck at the delightful situation
 “ of the place. Heard afterwards that the word ran,
 “ and was glorified both there and at *Albany*. Grace,
 “ Grace !”

(f) Letter MCCCCLXIII.

“ hundred miles circuit, and have been enabled
 “ to preach and travel through the heat every day.
 “ The congregations have been very large, atten-
 “ tive, and affected, particularly at *Albany, Sche-*
 “ *nedady, Great Bamington, Norfolk, Salisbury,*
 “ *Skaron, Smithfield, Powkepscy, Fish-Hill, New-*
 “ *Rumbart, New-Windsor, and Peckshill.*——Invi-
 “ tations crowd upon me both from ministers and
 “ people, from many, many quarters.——I hope
 “ to set out for *Boston* in two or three days.”

When he was at *Boston*, *September 17*, he writes to Mr. *W——t* at *Bethesda*, (g) “ Fain would I
 “ contrive to come by Captain Souder from *Phila-*
 “ *delphia*, but people are so importunate for my
 “ stay in these parts, that I fear it will be imprac-
 “ ticable.——Two or three evenings ago, I was
 “ taken in the night with a violent lax, attended
 “ with reaching and shivering—but through mer-
 “ cy I am restored, and to-morrow morning hope
 “ to begin again.—I hope it hath been well with
 “ you, and all my family ; hoping, ere long, to
 “ see you, &c.”

And lastly, to his dear friend Mr. *R—— K——n* in *London*. *Portsmouth, New-Hampshire, September 23.* (b) “ By this time I thought to be moving
 “ southward ; but never was greater importunity
 “ used to detain me longer in these northern parts.
 “ Poor *New-England* is much to be pitied : *Boston*
 “ people most of all. How grossly misrepre-

(g) Letter MCCCCLXIV. (b) Letter MCCCCLXV.

“ sented”

“fented!—You will see by the many invitati-
“ons, what a door is opened for preaching the
“everlasting Gospel. I was so ill on *Friday*, that
“I could not preach, though thousands were
“waiting to hear. Well! the day of release will
“shortly come; but it does not seem yet: for
“by riding sixty miles I am better, and hope to
“preach here to-morrow.—If spared so long, I
“hope to see *Georgia* about *Christmas*.—Still
“pray and praise.—Hoping to see all dear
“friends about the time proposed, and earnestly
“desiring a continued interest in all your prayers,
“&c.”

From the 17th to the 20th of *September* he preached daily at *Boston*; *September* 20, at *Newton*: *September* 21, he set out from *Boston* upon a tour to the eastward, pretty much indisposed: preached at *Portsmouth* and *New-Hampshire*, *September* 23: And from that to the 29th continued preaching every day; thrice at *Portsmouth*, once at *Kittery*, and once at *Old-York*. *Saturday* morning, *September* 29, he set out for *Boston*; but before he came to *Newbury-Port*, where he had engaged to preach next morning, he was importuned to preach by the way, at *Exeter*. At this last place he preached in the open air, to accommodate the multitudes that came to hear him, no house being able to contain them. He continued his discourse near two hours, was greatly fatigued, and in the afternoon set out for *Newbury-Port*, where he arrived that evening; went early to bed, it being *Saturday* night, intend-
ing

ing to preach the next day. He awaked several times in the night, and complained much of a difficulty of breathing. At six o'clock on the Lord's day morning, he expired in a fit of the asthma.

Mr. *Richard Smith*, who accompanied Mr. *Whitefield* from *England* to *America* the last time, and in his journeyings when there, to the time of his death, hath given a particular account of his death and interment, which it may not be improper to insert.

“ On *Saturday, September 29, 1770*, Mr. *Whitefield* rode from *Portsmouth* to *Exeter* (fifteen miles) “ in the morning, and preached there to a very “ great multitude, in the fields. It is remarkable “ that before he went out to preach that day “ (which proved to be his last sermon) Mr. “ *Clarkson* senior, observing him more uneasy “ than usual, said to him, ‘ Sir, you are more fit “ to go to bed than to preach.’ To which Mr. “ *Whitefield* answered, ‘ True, Sir :’ but turning “ aside, he clasped his hands together, and, looking up, spoke, ‘ Lord Jesus, I am weary in “ thy work, but not of thy work. If I have not yet “ finished my course, let me go and speak for thee “ once more in the fields, seal thy truth, and come “ home and die.’ The text he preached from “ was *2 Corinth. xiii. 5*. He dined at Captain “ *Gillman*’s. After dinner, Mr. *Whitefield* and “ Mr. *Parsons* rode to *Newbury*. I did not get “ there till two hours after them. I found them “ at supper. I asked Mr. *Whitefield* how he felt “ himself

“ himself after his journey. He said, ‘he was
“ tired, therefore he supped early, and would
“ go to bed.’ He eat a very little supper, talked
“ but little, asked Mr. *Parsons* to discharge the
“ table, and perform family duty; and then re-
“ tired up stairs. He said, ‘that he would sit
“ and read till I came to him,’ which I did as
“ soon as possible, and found him reading in
“ the Bible, with Dr. *Watts’s* Psalms lying open
“ before him. He asked me for some water-
“ gruel, and took about half his usual quantity;
“ and kneeling down by the bedside, closed the
“ evening with prayer. After a little conversa-
“ tion, he went to rest and slept till two in the
“ morning, when he awoke me, and asked for a
“ little cyder; he drank about a wine glass full.
“ I asked him how he felt, for he seemed to pant
“ for breath. He told me ‘His asthma was com-
“ ing on him again; I must have two or three
“ days rest. Two or three days riding, without
“ preaching, would set me up again.’ Soon after-
“ wards he asked me to put the window up a
“ little higher (though it was half up all night)
“ for, said he, ‘I cannot breathe, but I hope I
“ shall be better by and by; a good pulpit-sweat
“ to-day may give me relief; I shall be better
“ after preaching.’ I said to him, I wished he
“ would not preach so often. He replied, ‘I had
“ rather wear out, than rust out.’ I then told
“ him, I was afraid he took cold in preaching
“ yesterday. He said, ‘He believed he had;’
“ and

“ and then sat up in the bed and prayed, that
“ God would be pleased to bless his preaching
“ where he had been, and also bless his preaching
“ that day, that more souls might be brought to
“ Christ, and prayed for direction, whether he
“ should winter at *Boston*, or hasten to the south-
“ ward: prayed for a blessing on his *Bethesda Col-*
“ lege, and his dear family there; for Tabernacle
“ and Chapel congregations, and all his connec-
“ tions on the other side the water, and then laid
“ himself down to sleep again. This was nigh
“ three o’clock. At a quarter past four, he waked,
“ and said, ‘ My asthma, my asthma is coming on,
“ I wish I had not given out word to preach at
“ *Haverhill* on *Monday*; I don’t think I shall be
“ able: but, I shall see what to-day will bring
“ forth. If I am no better to-morrow, I will take
“ a two or three days ride.’ He then desired me
“ to warm him a little gruel, and in breaking the
“ fire-wood, I waked Mr. *Parsons*; who thinking
“ I knocked for him, rose and came in. He
“ went to Mr. *Whitefield*’s bed-side, and asked him
“ how he felt himself. He answered, ‘ I am al-
“ most suffocated, I can scarce breathe: my asthma
“ quite choaks me.’ I was then not a little sur-
“ prized, to hear how quick and with what diffi-
“ culty he drew his breath. He got out of bed,
“ and went to the open window for air. This
“ was exactly at five o’clock. I went to him, and
“ for about the space of five minutes, I saw no
“ danger, only that he had a great difficulty in
“ breath-

“ breathing, as I had often seen before. Soon
“ afterwards he turned himself to me, and said,
“ *I am dying.* I said, I hope not, Sir. He ran
“ to the other window panting for breath, but
“ could get no relief. It was agreed I should go
“ for Dr. *Sawyer*; and on my coming back, I saw
“ death on his face, and he again said, ‘ *I am dy-*
“ *ing.*’ His eyes were fixed, his under lip draw-
“ ing inward every time he drew breath; he went
“ towards the window, and we offered him some
“ warm wine with Lavender drops, which he re-
“ fused. I persuaded him to sit down in the
“ chair, and have his cloak on; he consented by
“ a sign, but could not speak. I then offered him
“ the glass of warm wine; he took half of it, but
“ it seemed as if it would have stopped his breath
“ entirely. In a little time he brought up a confi-
“ derable quantity of phlegm and wind. I then
“ began to have some small hopes. Mr. *Parsons*
“ said, he thought Mr. *Whitefield* breathed more
“ freely than he did, and would recover. I said,
“ No Sir, he is certainly dying. I was continu-
“ ally employed in taking the phlegm out of his
“ mouth with a handkerchief, and bathing his
“ temples with drops, rubbing his wrists, &c. to
“ give him relief, if possible; but all in vain, his
“ hands and feet were cold as clay. When the
“ doctor came in, and saw him in the chair lean-
“ ing on my breast, he felt his pulse, and said,
“ He is a dead man.’ Mr. *Parsons* said, ‘ I do
“ not believe it, you must do something doctor.’

“ He said, ‘ I cannot ; he is now near his last
“ breath.’ And indeed so it was, for he fetched
“ but one gasp, and stretched out his feet, and
“ breathed no more. This was exactly at six
“ o’clock. We continued rubbing his legs and
“ hands and feet with warm cloths, and bathed
“ him with spirits for some time, but all in vain.
“ I then put him into a warm bed, the doctor
“ standing by, and often raised him upright, con-
“ tinued rubbing him and putting spirits to his
“ nose for an hour, till all hopes were gone. The
“ people came in crowds to see him ; I begged
“ the doctor to shut the door.

“ The Rev. Mr. *Parsons*, at whose house my
“ dear Master died, sent for Captain *Fetcomb*, and
“ Mr. *Boadman*, and others of his Elders and
“ Deacons, and they took the whole care of the
“ burial upon themselves, prepared the vault,
“ and sent and invited the bearers. Many mini-
“ sters of all persuasions came to the house of the
“ Rev. Mr. *Parsons*, where several of them gave
“ a very particular account of their first awaken-
“ ing under his ministry, several years ago, and
“ also of many in their congregations, that to
“ their knowledge, under God, owed their con-
“ version wholly to his coming among them, often
“ repeating the blessed seasons they had enjoyed
“ under his preaching : and all said, that this last
“ visit was attended with more power than any
“ other, and that all opposition fell before him.
“ Then one and another of them would pity and

“ pray for his dear Tabernacle and Chapel con-
“ gregations, and it was truly affecting to hear
“ them bemoan *America* and *England’s* loss. Thus
“ they continued for two hours conversing about
“ his great usefulness, and praying that God
“ would scatter his gifts and drop his mantle
“ among them. When the corpse was placed at
“ the foot of the pulpit, close to the vault, the
“ Rev. Mr. *Daniel Rogers* made a very affecting
“ prayer, and openly confessed, that under God,
“ he owed his conversion to the labours of that
“ dear Man of God, whose precious remains now
“ lay before them. Then he cried out, ‘O my
“ father, my father!’ then stopt and wept, as
“ though his heart would break, and the people
“ weeping all through the place. Then he reco-
“ vered, and finished his prayer, and sat down
“ and wept. Then one of the deacons gave out
“ that hymn, ‘*Why do we mourn departing friends?*’
“ Some of the people weeping, some singing, and
“ so on alternately. The Rev. Mr. *Jewel* preached
“ a funeral discourse, and made an affectionate
“ address to his brethren to lay to heart the death
“ of that useful man of God; begging that he
“ and they might be upon their watch-tower, and
“ endeavour to follow his blessed example. The
“ corpse was then put into the vault, and all con-
“ cluded with a short prayer, and dismissal of
“ the people, who went weeping through the
“ streets to their respective places of abode.”

The melancholy news of Mr. *Whitefield's* death reached *London* on *Monday November 5, 1770*, by the *Boston Gazette*, and by three letters from different persons at *Boston*, to his friend Mr. *Keen*, who also by the same post received two of his own hand-writing, written in health: one seven, and the other five days before his death. Mr. *Keen* had the melancholy event notified the same night at the *Tabernacle*, and the next night at *Tottenbam-Court Chapel*. His next step was to consider of a proper person to preach the funeral sermon; and recollecting he had often said to Mr. *Whitefield*, If you should die abroad, whom shall we get to preach your funeral sermon? Must it be your old friend the Rev. Mr. *John Wesley*? And having received constantly for answer, "He is the "man." Mr. *Keen* accordingly waited on the Rev. Mr. *Westley* on the *Saturday* following, and engaged him to preach it on the *Lord's day, November 18*, which he did to a very large, crowded, and mournful auditory: many hundreds going away, who could not possibly get in.

In both the places of worship the pulpits, &c. were hung with black cloth, and the galleries with fine black baize. The pulpits had escutcheons placed in the front, and on each of the houses adjoining, hatchments were put up: the motto on each was "*Mea vita Salus & Gloria Christus.*" Six months expired before the mourning was taken down, and the escutcheons hung up in each vestry. The hatchments remained twelve months, and

when taken down, one was placed in the Tabernacle, the other in the Chapel over a neat marble monument Mr. *Whitefield* had erected for his wife, with room left for a few lines respecting himself after his decease, as he purposed lying in the same vault had he died in *England*. Accordingly the Rev. Mr. *Knight* of *Halifax*, in *Yorkshire*, drew up the following lines.

In Memory of

The Rev. Mr. *George Whitefield*, A. M.
Chaplain to the Right Honourable the
Countess of *Huntingdon*, whose Soul made
meet for Glory was taken to *Immanuel's*
bosom, on the 30th of *September* 1770;
and whose body now lies in the silent
Grave at *Newbury-Port*, near *Boston*, in
New-England, there deposited in hope of
a joyful Resurrection to eternal Life and
Glory.

He was a Man eminent in Piety, of
a humane, benevolent, and charitable
Disposition; his Zeal in the Cause of God
was singular, his Labours indefatigable,
and his Success in preaching the Gospel
remarkable and astonishing. He departed
this Life in the 56th Year of his Age.

And, like his Master, was by some despis'd;
Like him, by many others, lov'd and priz'd:
But theirs shall be the everlasting Crown,
Not whom the World, but Jesus Christ will own.

Mr. *Whitefield* was not full fifty-six years of age at the time of his death: thirty-four years of which he spent in the ministry. And if life is to be measured by the greatest activity and enjoyment; such as being always intent upon some good design, and vigorous in the pursuit of it; filling up every day with actions of importance, worthy of a man and a christian; seeing much of the world, and having a constant flow of the most lively affections, both of the social and religious kind; Mr. *Whitefield*, in these thirty-four years may be said to have lived more than most men would do, though their lives were prolonged for many ages.

C H A P. XXI.

*A Description of his Person; a Review of his Life;
and the most striking Parts of his Character
pointed out.*

HIS person was graceful, and well proportioned: his stature rather above the middle size. His complexion was very fair. His eyes were of a dark blue colour, and small, but sprightly. He had a squint with one of them (a). His features were in general good and regular. His countenance was manly, and his voice exceeding strong; yet both were softened with an uncommon degree of sweetness. He was always very clean and neat, and often said pleasantly “that a
“ minister of the gospel ought to be without spot.” His deportment was decent and easy, without the least stiffness or formality: and his engaging polite manner made his company universally agreeable. In his youth he was very slender, and moved his body with great agility to action, suitable to his discourse: but about the fortieth year of his age, he began to grow corpulent; which however was

(a) Occasioned either by the ignorance, or the carelessness of the nurse who attended him in the measles, when he was about four years old.

solely the effect of his disease, being always, even to a proverb, remarkable for his moderation both in eating and drinking. Several prints have been done of him, which exhibit a very bad likeness. The best resemblance of him in his younger years, before he became corpulent, is that metzotinto scraping which represents him at full length, with one hand on his breast, and holding a small bible in the other: but the late paintings, the one by Mr. *Hone*, and the other by Mr. *Russell*, as they are the best pictures that ever were done of him, are certainly the justest likenesses of his person. An elegant copper plate of the first, by Mr. *Picot*, is given with this account of his life; and a very fine metzotinto scraping of the last is just published, done by Mr. *Watson*. Mr. *Russell's* painting, from which the scraping is taken, was the last picture which Mr. *Whitefield* sat for, and was drawn only two years before he died. Both the copper plate and the scraping will no doubt be very acceptable to Mr. *Whitefield's* friends, as the one will be an ornament to the closet, and the other to the parlour.

In reviewing the life of this extraordinary man, the following particulars appear very remarkable.

First, we are struck with his unwearied diligence in the offices of religion, and his conscientious improvement of every portion of his time. Early in the morning he rose to his master's work, and all the day long was employed in a continual succession of different duties. Take a view of his public conduct; here he is engaged either in preach-
ing

ing the gospel, in visiting and giving counsel to the afflicted, in instructing the ignorant, or in celebrating the praises of God. Observe his behaviour in private company; there you hear him introducing, upon all occasions, and among all sorts of people, discourse that tended to edification. And if you follow him to his retirements; you see him writing devout meditations upon the occurrences of the day, or letters to his christian acquaintance full of piety and zeal. What a gloomy idea must a stranger to vital piety entertain of a life spent in this manner? He will think it must have been not only joyless and disgusting, but intolerably burthensome. Far otherwise did it appear in the experience of this servant of Christ, He felt the greatest enjoyment when engaged in a constant round of social and religious duties. In these, whole weeks past away like one day. And when he was visited with any distress or affliction, preaching, as he tells us himself, was his catholicon, and prayer his antidote against every trial. The pleasure of a man of business in successfully pushing his trade, or of a philosopher when pursuing his favourite studies, may give us some faint conception of the joys which he felt: yet so ardent were his desires after the heavenly happiness, that he often longed to finish his work, and to go home to his Saviour (*a*).

Again,

(*a*) “Blessed be God, the prospect of death is pleasant to my soul. I would not live here always. I want to be gone. Letter CCXLVIII.

“Some-

Again, we are justly surprized at his frequent and fervent preaching under all the disadvantages of a sickly constitution, and the many fits of illness with which he was suddenly seized. It must indeed be confessed, that change of air, frequent travelling on horseback, and the many voyages he made, might contribute to the preservation of his health and vigour: but when we consider what exertion of voice was necessary to reach his large congregations; that he preached generally twice or thrice every day, and often four times on the Lord's day; but above all, what waste of strength and spirits every sermon must have cost him, through the earnestness of his delivery; it is truly astonishing, how his constitution could hold out so long (*b*).

But there is another circumstance not less remarkable than either of the former, which is, the uncommon desire that all sorts of people expressed to attend his preaching; and that not upon the first or second visit only, but at every succeeding opportunity. Wherever he went, prodigious numbers flocked to hear him. His congregations often consisted of four or five thousand: in populous places

“ Sometimes it arises from a fear of falling. Sometimes from a prospect of future labours and sufferings. But these are times when my soul hath such foretastes of God, that I long more eagerly to be with Him; and the prospect of the happiness which the spirits of just men made perfect now enjoy, often carries me, as it were, into another world.” Letter XCVI.

(*b*) “ I preach till I sweat through and through.” Letter XLVI.

they

they swelled to ten, sometimes fourteen : and upon some occasions the concourse was so great, that they have been computed to be from twenty to thirty thousand.

It is wonderful to think how he commanded the attention of such multitudes ; with what composure they listened when he began to speak ; how they hung upon his lips, and were often dissolved in tears : and this was the case with persons of the most hardy and rugged, as well as those of softer tempers.

His eloquence was indeed very great, and of the truest and noblest kind. He was utterly devoid of all appearance of affectation. He seemed to be quite unconscious of the talents he possessed. The importance of his subject, and the regard due to his hearers, engrossed all his concern. He spake like one who did not seek their applause, but was concerned for their best interests, and who, from a principle of unfeigned love, earnestly endeavoured to lead them in the right way. And the effect in some measure corresponded to the design. They did not amuse themselves with commending his discourses ; but being moved and persuaded by what he said, entered into his views, felt his passions, and were willing, for that time at least, to comply with all his requests. This was especially remarkable at his charity sermons (c),

(c) Which he preached for a great many others, beside his own orphans in *Georgia*. See his *Life*.

when the most worldly-minded were made to part with their money in so generous a manner, that when they returned to their former temper, they were ready to think that it had been conjured from them by some inexplicable charm. The charm, however, was nothing else than the power of his irresistible eloquence, in which respect it is not easy to say, whether he was ever excelled either in ancient or modern times.

He had a strong and musical voice, and a wonderful command of it. His pronunciation was not only proper, but manly and graceful. Nor was he ever at a loss for the most natural and strong expressions. Yet these in him were but lower qualities. The grand sources of his eloquence were an exceeding lively imagination, which made people think they saw what he described; an action still more lively if possible, by which, while every accent of his voice spoke to the ear, every feature of his face, every motion of his hands, and every gesture spoke to the eye; so that the most dissipated and thoughtless found their attention involuntarily fixed, and the dullest and most ignorant could not but understand. He had likewise a certain elevation of mind, which raised him equally above praise and censure, and added great authority to whatever he said (*d*). But what was
per-

(*d*) The natural language of this christian fortitude we have in Letter CCLXXXIII. "The LORD only knows how he will be pleased to dispose of me; great afflictions

perhaps the most important of all, he had a heart deeply exercised in all the social, as well as the pious and religious affections, and was at the same time most remarkably communicative, by which means he was peculiarly fitted to awaken like feelings in others, and to sympathize with every one that had them.

This last, some have thought was the distinguishing part of his character. It was certainly, however, an eminent part of it. In his journals and letters, an impartial reader will find instances thereof almost in every page: such as, lively gratitude to God in the first place, and to all whom God had used as instruments of good to him: sincere love in dealing so plainly with his correspondents about the interest of their souls (*e*): frequent and particular intercession for his friends, his enemies, and all mankind: great delight in the society of christian acquaintance: many very sorrowful partings, and joyful meetings with his friends: tender heartedness to the afflicted: the Pleasure in procuring and administering seasonable supply to the indigent: and condescension to people of the lowest rank, to instruct and converse with them for their good, in as kind and sociable

“afflictions I am sure of having; and a sudden death, blessed be GOD, will not be terrible. I know that my REDEEMER liveth. I every day long to see him, that I may be free from the remainder of sin, and enjoy him without interruption, for ever.”

(*e*) See particularly Letter CXVIII.

a manner, as if he had been their brother or intimate friend. These are manifest proofs that he had a heart easily susceptible of every humane, tender, and compassionate feeling. And this was certainly a great mean of enabling him so strongly to affect the hearts of others.

Had his natural talents for oratory been employed in secular affairs, and been somewhat more improved by the refinements of art, and the embellishments of erudition, it is probable they would soon have advanced him to distinguished wealth and renown. But his sole ambition was to serve a crucified Saviour, in the ministry of the gospel. And being early convinced of the great hurt that has been done to christianity, by a bigotted spirit, he insisted not upon the peculiar (*f*) tenets of a party, but upon the universally-interesting doctrines of Holy Scripture concerning the ruin of mankind by sin, and their recovery by Divine Grace; doctrines, the truth of which, he himself had deeply felt. To make men sensible of the misery of their alienation from God; and of the necessity of justification by faith in the Lord Jesus

(*f*) "I love all that love our Lord Jesus Christ." Letter LVIII.

"Oh how do I long to see bigotry and party-zeal taken away, and all the Lord's servants more knit together." Letter LXVIII.

"I wish all names among the saints of God, were swallowed up in that one of *Christian*." Letter CXX.

And to the same purpose in many other places.

Christ,

Christ, of regeneration by the Holy Spirit, and of a life of devotedness to God, was the principal aim of all his discourses. "The only Methodism, I desire to know," says he, (g) "is a holy method of dying to ourselves, and of living to God." By this description, he was far from intending to confine true religion to the exercises of devotion. By "living to God" he meant a constant endeavour after conformity to the Divine Will in all things. For, says he, in another (h) place, "It is a great mistake to suppose religion consists only in saying our prayers. Every christian lies under a necessity to have some particular calling whereby he may be a useful member of the society to which he belongs. A man is no farther holy than he is relatively holy: and he only will adorn the Gospel of our Lord Jesus Christ in all things, who is careful to perform all the civil offices of life, with a single eye to God's glory, and from a principle of lively faith in Jesus Christ our Saviour. This is the morality which we preach." He used also to give this definition of true religion, "that it is a universal morality founded upon love of God, and faith in the Lord Jesus Christ." Licentiousness and luxury, and all sorts of time-wasting and dissipating amusements, how fashionable so ever, he constantly inveighed against. These were the topics on which he employed his eloquence.

(g) Preface to the Journals, in the edition of 1756.

(h) Journals, May 1739.

But

But not to dwell any longer on his accomplishments as an orator, and the excellent purposes to which, through the grace of God, he devoted them; one thing remains to be mentioned, of an infinitely higher order than any human powers whatever: and that is, the power of God, which so remarkably accompanied the labours of his servant, and without which both scripture and experience teach us, that all external means, however excellent, are ineffectual and vain. It is here Mr. *Whitefield* is most to be envied, were it lawful to envy any man. When we consider the multitudes that were not only awakened, but brought under lasting religious impressions by his ministry; and the multitudes that were wrought upon in the same manner by the ministry of others excited by his (i) example, both in *Great Britain* and *America*, we are naturally led into the same sentiments with Mr. *Wesley* in his funeral sermon, “What an honour hath it pleased God to put upon his faithful servant! Have we read or heard of any person since the apostles, who testified the gospel of the grace of God, through so widely extended a space, through so large a part of the habitable world? Have we read or heard of any person, who called so many thousands, so many myriads of sinners to repentance. Above all, have we read or heard of any who has been a

(i) See Hist. Coll. of the Success of the Gospel. Vol. II.

“ blessed instrument in his hand of bringing so
“ many sinners from darkness to light, and from
“ the power of satan unto God?”

This excellent character joined to talents so extraordinary, and to labours, which God was pleased to bless with almost unequalled success, was shaded with some infirmities. And what else could be expected in the present condition of humanity? These have been sufficiently laid open in the preceding Narrative of his Life. And it ought to be observed, that as there was something very amiable in the frankness and unreservedness which prevented his concealing them; so through his openness to conviction, his teachableness, (*k*) and his
readiness

(*k*) “ May God reward you for watching over my
“ soul. It is difficult, I believe, to go through the
“ fiery trial of popularity and applause, untainted.”
Letter LXI.

“ When I am unwilling to be told of my faults, correspond with me no more. If I know any thing of
“ my heart, I love those most who are most faithful to
“ me in this respect. Henceforward, dear Sir, I beseech you by the mercies of God in Christ Jesus, spare
“ me not.” Letter LXXXV.

“ We must be helps to each other on this side eternity. Nothing gives me more comfort, next to the
“ assurance of the eternal continuance of God’s love,
“ than the pleasing reflection of having so many christian
“ friends to watch with my soul. I wish they would
“ smite me friendly, and reprove me oftener than they
“ do.” Letter CIII.

“ I rejoice that you begin to know yourself. If possible, satan will make us think more highly of ourselves than we ought to think. I can tell this by fatal
“ experience. It is not sudden flashes of joy, but having

readiness to confess and correct his mistakes, they became still fewer and smaller, and decreased continually as he advanced in knowledge and experience.

It would be unjust to his memory not to take notice upon this occasion of that uniformity of sentiment which runs through all his sermons and writings, after he was thoroughly enlightened in the truth. Indeed, when he first set out in the ministry, his youth and inexperience led him into many expressions which were contrary to sound doctrine, and which made many of the sermons he first printed justly exceptionable; but reading, experience, and a deeper knowledge of his own heart, convinced him of his errors, and upon all occasions he avowed his belief of the 39 articles of the church of *England*, and the standards of the church of *Scotland*, as expressly founded on the word of God. He loved his friend, but he would not part with a grain of sacred truth for the brother of

* the humility of Christ Jesus, that must denominate us Christians. If we hate reproof, we are so far from being true followers of the Lamb of God, that in the opinion of the wisest of men we are brutish." Letter CXII.

"O my dear brother, still continue faithful to my soul; do not hate me in your heart; in any wise reprove me." Letter CCIV.

"You need make no apology for your plain dealing. I love those best who deal most sincerely with me. Whatever errors I have been, or shall be guilty of in my ministry, I hope the Lord will shew me, and give me grace to amend." Letter CCXCVIII. See also Letter DCXL.

his

his heart. Thus we see him constrained to write and print against the *Arminian* tenets of Mr. *John Wesley*, whom he loved in the bowels of Christ Jesus. And it appears from several other tracts in the 4th Vol. of his Works, that he neglected no opportunity of stepping forth as a bold champion, in defence of that faith which was once delivered to the saints.

E X T R A C T S

F R O M

Some of the FUNERAL SERMONS
which were preached on the Occasion of
his DEATH.

MANY Sermons were preached upon occasion of his death, both in *America* and *England*. From these, though they contain nothing materially different from the above accounts, yet the reader will probably not be displeased to see the following extracts; as they not only set the character of Mr. *Whitefield* in a variety of lights, but are so many testimonies to it, by witnesses of undoubted credit, in different parts of the world.

The first was preached by Mr. *Parsons*, the very day on which he died, (1) from *Phil. i. 21*.
“ To me to live is *Christ*, and to die is gain.”
And this is the character he gives of his departed
“ friend.

“ *Christ*

(1) Early next morning Mr. *Sherburn* of *Portsmouth*, sent Squire *Clarkson* and Dr. *Haven* with a message to Mr. *Parsons*, desiring Mr. *Whitefield*'s remains might be buried in his own new tomb, at his own expence: and in the evening several gentlemen from *Boston* came to Mr. *Parsons*, desiring the body might be carried there. But as Mr. *Whitefield* had repeatedly desired he might be buried before Mr. *Parsons*'s pulpit, if he died at *Newbury-Port*; Mr. *Parsons* thought himself obliged to deny both of these requests. The following account of his interment,
is

“ *Christ* became a principle of spiritual life in
 “ his soul, while he was an Under-graduate at
 “ the University in *Oxford*. Before his conver-
 “ sion he was a Pharisee of the Pharisees, as
 “ strict as ever *Paul* was, before God met him
 “ on his way to *Damascus*, according to his own
 “ declaration in his last sermon, which I heard
 “ him preach at *Exeter*, yesterday. He was, by
 “ means of reading, a very searching, puritani-
 “ cal writer, convinced of the rottenness of all
 “ the duties he had done, and the danger of a

is subjoined to this sermon, viz. “ *October 2, 1770*. At
 “ one o'clock all the bells in town were tolled for half an
 “ hour, and all the vessels in the harbour gave their proper
 “ signals of mourning. At two o'clock the bells tolled
 “ a second time. At three the bells called to attend
 “ the funeral. The Rev. Dr. *Samuel Haven* of *Portf-*
 “ *mouth*, the Rev. Messieurs *Daniel Rogers* of *Exeter*,
 “ *Jedediah Jewet*, and *James Chandler* of *Rowley*, *Moses*
 “ *Parsons* of *Newbury*, and *Edward Bass* of *Newbury-*
 “ *Port*, were pall-bearers. The procession was from
 “ the Rev. Mr. *Parsons's*, of *Newbury-Port*, where Mr.
 “ *Whitefield* died. Mr. *Parsons* and his family, together
 “ with many other respectable persons, followed the
 “ corpse in mourning. The procession was only one
 “ mile, and then the corpse was carried into the presby-
 “ terian church, and placed on the bier in the broad-
 “ alley, when the Rev. Mr. *Rogers* made a very suit-
 “ able prayer in the presence of about six thousand per-
 “ sons, within the walls of the church, while many
 “ thousands were on the outside, not being able to find
 “ admittance. Then, the third hymn of the second
 “ book of Dr. *Watts's* *Spiritual Songs* was sung by the
 “ congregation. After this, the corpse was put into
 “ a new tomb, before Mr. *Parsons's* pulpit, which the
 “ gentlemen of the congregation had prepared for that
 “ purpose; and before it was sealed, the Rev. Mr.
 “ *Jewet* gave a suitable exhortation, &c.”

“ self-righteous foundation of hope. When he
 “ heard *Christ* speak to him in the Gospel, he

In Reverendum Virum

G E O R G I U M W H I T E F I E L D,

Laboribus sacris olim abundantem ; nunc vero, ut bene
 speratur cœlestem et immortalem vitam cum *Christe*
 agentem,

E P I T A P H I U M.

(Auctore *Thomâ Gibbons*, S. T. P.)

Electum et divinum vas, *WHITEFIELDE*, fuisti
 Ingenio pollens, divitiisque sacris :
 His opibus populo longè latèque tributis,
 Tandem perfrueris lætitiâ superum
 Inque hanc intrâsti, Domino plaudente ministrum :
 Expertum in multis, assiduumque bonum :
 Ecce mei portus, et clara palatiâ cœli
 Deliciis plenis omnia aperta tibi.
 Dum matutinam Stellam, quam dulce rubentem !
 Vivificos roresque ossa sepulta manent.

ENGLISHED THUS :

“ A vessel chosen and divine, replete
 “ With Nature’s gifts, and Grace’s richer stores,
 “ Thou *Whitefield* wast : these thro’ the world dispens’d,
 “ In long laborious travels, thou at length
 “ Hast reach’d the realms of rest, to which thy Lord
 “ Has welcom’d thee with his immense applause.
 “ All hail, my servant, in thy various trusts
 “ Found vigilant and faithful : See the ports,
 “ See the eternal kingdoms of the skies,
 “ With all their boundless glory, boundless joy
 “ Open’d for thy reception, and thy bliss.
 “ Mean time, the body in it’s peaceful cell
 “ Reposing from its toils, awaits the Star,
 “ Whose living lustres lead that promis’d morn,
 “ Whose vivifying dews thy moulder’d corse
 “ Shall visit, and immortal life inspire.”
 “ cried,

“ cried, ‘ Lord, what wilt thou have me to do ?’
“ And it seems as if, at that time, it had been
“ made known to him that he was a chosen
“ vessel, to bear the name of *Christ Jesus* through
“ the *British* Nation and her Colonies : to stand
“ before Kings and Nobles, and all sorts of
“ people, to preach *Christ*, and him crucified.
“ From that time the dawns of salvation had
“ living power in his heart, and he had an ardent
“ desire to furnish himself for the Gospel-ministry.
“ To this end, besides the usual studies at the
“ college, he gave himself to reading the Holy
“ Scriptures, to meditation and prayer ; and par-
“ ticularly, he read Mr. *Henry’s* Annotations on
“ the Bible, upon his knees before God.

“ Since my first acquaintance with him, which
“ is about thirty years ago, I have highly esteem-
“ ed him, as an excellent Christian, and an emi-
“ nent Minister of the Gospel. An heart so bent
“ for *Christ*, with such a sprightly, active genius,
“ could not admit of his stated, fixed residence,
“ in one place, as the pastor of a particular con-
“ gregation ; and therefore, he chose to itinerate
“ from place to place, and from one country to
“ another ; which indeed was much better suited
“ to his talents, than a fixed abode would have
“ been. I often considered him as an angel fly-
“ ing through the midst of heaven, with the
“ everlasting Gospel, to preach unto them that
“ dwell on the earth ; for he preached the un-
“ corrupted word of God, and gave solemn

“ warnings against all corruptions of the Gospel
 “ of *Christ* (*m*). When he came the first time
 “ to *Boston*, the venerable Dr. *Coleman*, (with
 “ whom I had a small acquaintance) condescend-
 “ ed to write to me, ‘ That the wonderful man
 ‘ was come, and they had had a week of fab-
 ‘ baths; that his zeal for *Christ* was extraordinary;
 ‘ and yet he recommended himself to his many
 ‘ thousand hearers, by his engagedness for holi-
 ‘ nefs and souls.’ “ I soon had opportunity to
 “ observe that wherever he flew, like a flame of
 “ fire, his ministry gave a general alarm to all
 “ sorts of people, though before, they had, for
 “ a long time, been amazingly sunk down into
 “ dead formality. It was then a time in *New*
 “ *England*, that real Christians generally had
 “ slackened their zeal for *Christ*, and fallen into a
 “ remiss and careless frame of spirit; and hypo-
 “ critical professors were sunk into a deep sleep
 “ of carnal security. Ministers, and their con-
 “ gregations, seemed to be at ease. But his
 “ preaching appeared to be from the heart,
 “ though too many, who spake the same things,

(*m*) This may be a proper place to mention what the compiler is just now informed of. The late Dr. *Grosvenor*, who was reputed one of the most eminent divines of his time, upon hearing Mr. *Whitefield* preach at *Charles-square, Hoxton*, about the year 1741, expressed himself in these very strong terms, in the presence of a very respectable gentleman now living, “ That if the
 “ Apostle *Paul* had preached to this auditory, he would
 “ have preached in the same manner.”

“ preached

“ preached as if it were indifferent, whether they
“ were received or rejected. We were convinced
“ that he believed the message he brought us, to
“ be of the last importance. Nevertheless, as
“ soon as there was time for reflection, the ene-
“ mies of *Christ* began to cavil, and hold up
“ some of his fallies, as if they were unpardon-
“ able faults. By such means he met with a
“ storm as tempestuous as the troubled sea, that
“ casts up mire and dirt. Some of every station
“ were too fond of their old way of formality,
“ to part with it, for such a despised cause as
“ living religion. But the spirit of *Christ* set
“ home the message of the Lord upon the con-
“ sciencies of some, and shook them off from
“ their false hopes: but many began to find
“ fault, and some to write against his evangeliz-
“ ing through the country, while others threaten-
“ ed fire-brands, arrows, and death. Yet God
“ gave room for his interse zeal to operate, and
“ fit objects appeared, wherever he went, to en-
“ gage him in preaching *Christ*, and him cru-
“ cified.

“ In his repeated visits to *America*, when his
“ services had almost exhausted his animal spirits,
“ and his friends were ready to cry, Spare thyself,
“ his hope of serving *Christ*, and winning souls to
“ him, animated and engaged him to run almost
“ any risque. Neither did he ever cross the *At-*
“ *lantic*, on an itinerating visitation, without
“ visiting his numerous brethren here, to see how
“ religion

“ religion prospered amongst them: and we
“ know that his labours have been unwearied
“ among us, and to the applause of all his
“ hearers; and, through the infinite mercy of
“ God, his labours have sometimes been crowned
“ with great success, in the conversion of sin-
“ ners, and the edification of saints. And though
“ he often returned from the pulpit very feeble
“ after public preaching, yet his engaging sweet-
“ nefs of conversation, changed the suspicions
“ of many, into passionate love and friend-
“ ship.

“ In many things his example is worthy of
“ imitation; and, if in any thing he exceeded,
“ or came short, his integrity, zeal for God, and
“ love to *Christ* and his Gospel, rendered him, in
“ extensive usefulness, more than equal to any of
“ his brethren. In preaching here, and through
“ most parts of *America*, he has been in labours
“ more abundant, approving himself a minister
“ of God, in much patience, in afflictions, in
“ watchings, in fastings, by pureness, by the
“ Holy Ghost, by love unfeigned; as sorrowful,
“ yet always rejoicing; as having nothing, yet
“ possessing all things. And God that comfort-
“ eth those that are cast down, has often com-
“ forted us by his coming; and not by his com-
“ ing only, but by the consolation wherewith he
“ was comforted in us, so that we could rejoice
“ the more.

“ His

“ His popularity exceeded all that ever I knew;
“ and, though the asthma was sometimes an ob-
“ struction to him, his delivery and entertaining
“ method was so inviting to the last, that it would
“ command the attention of the vast multitudes
“ of his hearers. An apprehension of his con-
“ cern to serve the Lord *Jesus Christ*, and do good
“ to the souls of men, drew many thousands
“ after him, who never embraced the doctrines
“ he taught. He had something so peculiar in
“ his manner, expressive of sincerity in all he
“ delivered, that it constrained the most aban-
“ doned to think, he believed what he said was
“ not only true, but of the last importance to
“ souls; and by adapted texts adduced, and in-
“ stances of the grace of God related agreeable
“ thereto, he often surprised his most judicious
“ hearers.

“ His labours extended not only to *New Eng-*
“ *land*, and many other colonies in *British Ame-*
“ *rica*, but were eminent and more abundant in
“ *Great Britain*. Many thousands at his Chapel
“ and Tabernacle in *London*, and in other places,
“ were witnesses that he faithfully endeavoured to
“ restore the interesting doctrines of the Refor-
“ mation, and the purity of the Church to its
“ primitive glory. Some among the learned,
“ some of the mighty and noble have been called,
“ by his ministry, to testify for the Gospel of
“ the grace of God. The force of his reason-
“ ings against corrupt principles, and the easy
“ method

“ method he had in exposing the danger of them,
“ have astonished the most that heard him, in all
“ places where he preached. How did he lament
“ and withstand the modern, unscriptural notions
“ of religion and salvation, that were palmed up-
“ on the churches of every denomination! The
“ affecting change from primitive purity to fatal
“ heresy, together with the sad effects of it in
“ mere formality and open wickedness, would
“ often make him cry, as the Prophet did in
“ another case, ‘ How is the gold become dim,
“ and the most fine gold changed! How hath the
“ Lord covered the daughter of *Zion* with a cloud,
“ in his anger, and cast down from heaven to
“ earth the beauty of *Israel*.’

“ It is no wonder that this Man of God should
“ meet with enemies, and with great opposition
“ to his ministry; for hell trembled before him.
“ It is no more than may be always expected of
“ the devil, that he should stir up his servants;
“ to load the most eminent ministers of *Christ*
“ with calumny, and most impudent lies; and
“ represent them as the filth, and off-scouring of
“ all things. All this may be, and often has
“ been done, under a pretence of great concern
“ for the honour of *Christ*, and the preservation
“ of Gospel-order. When *Satan*’s kingdom tot-
“ ters and begins to fall, he can find men enough
“ to cry, The Church is in danger; and that, he
“ knows, is sufficient with many, to hide his
“ cloven foot, and make him appear as an angel
“ of light.

“ Through

“ Through a variety of such labours and trials,
 “ our worthy friend, and extensively useful ser-
 “ vant of *Christ*, Mr. *Whitefield*, passed, both in
 “ *England* and *America*: but the Lord was his
 “ sun to guide and animate him, and his shield
 “ to defend and help him unto the end: neither
 “ did he count his own life dear, so that he might
 “ finish his course with joy, and the ministry that
 “ he had received of the Lord *Jesus*, to testify
 “ the Gospel of the grace of God. The last
 “ sermon that he preached, though under the
 “ disadvantage of a stage in the open air, was
 “ delivered with such clearness, pathos, and
 “ eloquence, as to please and surprize the sur-
 “ rounding thousands. And as he had been
 “ confirmed by the grace of God, many years
 “ before, and had been waiting and hoping for
 “ his last change, he then declared, that he hoped
 “ it was the last time he should ever preach.
 “ Doubtless, he then had such clear views of the
 “ blessedness of open vision, and the complete
 “ fruition of God in *Christ*, that he felt the plea-
 “ sures of heaven in his raptured soul, which
 “ made his countenance shine like the unclouded
 “ sun.”

The next sermon was preached by Dr. *Pemberton* of (+) *Boston*, *October 11*, 1770, upon 1 *Peter*
 i. 4.

(+) The following lines are part of a poem on Mr. *Whitefield*, which is published along with this sermon, written by a Negro servant-girl of seventeen years of age;

i. 4. "To an inheritance—reserved in heaven for you."—In which he says :

"I am not fond of funeral panegyrics.—But where persons have been distinguishingly honoured by heaven, and employed to do uncommon service for God's church upon earth, it would be criminal ingratitude to suffer them to drop into the dust without the most respectful no-

age ; and who has been but nine years from *Africa*, belonging to Mr. *J. Wheatley* of *Boston*.

"He pray'd that grace in every heart might dwell ;
 "He long'd to see *America* excel ;
 "He charg'd it's youth to let the grace divine
 "Arise, and in their future actions shine.
 "He offer'd That he did himself receive,
 "A greater gift not God himself can give.
 "He urg'd the need of Him to every one ;
 "It was no less than God's co-equal Son.
 "Take Him ye wretched for your only good ;
 "Take Him ye starving souls to be your food.
 "Ye thirsty, come to this life-giving stream ;
 "Ye preachers, take Him for your joyful theme.
 "Take Him, my dear *Americans*, he said,
 "Be your complaints in his kind bosom laid.
 "Take him, ye *Africans* : he longs for you ;
 "Impartial Saviour is his title due.
 "If you will choose to walk in grace's road,
 "You shall be Sons, and Kings, and Priests, to God.
 "Great Countess ! we *Americans* revere
 "Thy name, and thus condole thy grief sincere.
 "New England, sure doth feel ; the Orphan's smart
 "Reveals the true sensations of his heart.—
 "His lonely Tabernacle sees no more
 "A *Whitefield* landing on the *British* shore.
 "Then let us view him in yon azure skies,
 "Let every mind with this lov'd object rise.
 "Thou tomb, shalt safe retain thy sacred trust,
 "Till life divine re-animates his dust."

" tice.

“ tice. ‘The memory of the just is blessed!’
“ Posterity will view Mr. *Whitefield* in many re-
“ spects, as one of the most extraordinary cha-
“ racters of the present age. His zealous, in-
“ cessant, and successful labours, in *Europe* and
“ *America*, are without a parallel.

“ Devoted early to God, he took orders as
“ soon as the constitution of the established
“ Church in *England* allowed. His first appear-
“ ance in the work of the ministry was attended
“ with surprising success. The largest churches
“ in *London* were not able to contain the num-
“ bers that perpetually flocked to hear his awaken-
“ ing discourses. The crowds daily increased.
“ He was soon forced into the fields, followed
“ by multitudes, who hung with silent attention
“ upon his lips, and with avidity received the
“ word of life. The spirit of God, in uncom-
“ mon measure, descended upon the hearers.
“ The secure were awakened to a salutary fear
“ of divine wrath; and inquiring minds were
“ directed to *Jesus*, the only Saviour of a revolt-
“ ed world. The vicious were visibly reclaimed,
“ and those who had hitherto rested in a form of
“ godliness, were made acquainted with the
“ power of a divine life. The people of God
“ were refreshed with the consolation of the blef-
“ sed Spirit, and rejoiced to see their exalted
“ Master, going on from conquering to conquer;
“ and sinners of all orders and characters, bow-
“ ing to the scepter of a crucified Saviour.

“ His zeal could not be confined within the
“ *British* islands. His ardent desire for the wel-
“ fare of immortal souls, conveyed him to the
“ distant shores of *America*. We beheld a new
“ star arise in the hemisphere of these western
“ churches; and it's salutary influences were dif-
“ fused through a great part of the *British* set-
“ tlements in these remote regions. We heard
“ with pleasure, from a divine of the episcopal
“ communion, those great doctrines of the Gos-
“ pel, which our venerable ancestors brought
“ with them from their native country. With a
“ soul elevated, above a fond attachment to
“ forms and ceremonies, he inculcated that pure
“ and unadulterated religion, for the preserva-
“ tion of which our fathers banished themselves
“ into an uncultivated desert. In his repeated
“ progresses through the Colonies, he was favour-
“ ed with the same success which attended him
“ on the other side of the *Atlantic*. He preached
“ from day to day in thronged assemblies; yet
“ his hearers never discovered the least weariness,
“ but always followed him with increasing ar-
“ dour. When in the pulpit, every eye was
“ fixed upon his expressive countenance; every
“ ear was charmed with his melodious voice, all
“ sorts of persons were captivated with the pro-
“ priety and beauty of his address.

“ But it is not the fine speaker, the accom-
“ plished orator, that we are to celebrate from
“ the sacred desk: these engaging qualities, if not
“ sanctified

“ sanctified by divine grace, and consecrated to
“ the service of heaven, are as the sounding
“ brass, and the tinkling cymbal. When misim-
“ proved, instead of conveying happiness to
“ mankind, they render us more illustriously
“ miserable.

“ The gifts of nature, the acquisitions of art,
“ which adorned the character of *Mr. Whitefield*,
“ were devoted to the honour of God, and the
“ enlargement of the Kingdom of our divine
“ Redeemer. While he preached the Gospel,
“ the Holy Ghost was sent down to apply it to
“ the consciences of the hearers; the eyes of the
“ blind were opened, to behold the glories of
“ the compassionate Saviour; the ears of the
“ deaf were unstopped, to attend to the invita-
“ tions of incarnate love; the dead were ani-
“ mated with a divine principle of life; many
“ in all parts of the land, were turned from
“ darkness to light, and from the power of Satan
“ unto God. These doctrines which we had
“ been instructed in from our infancy by our
“ faithful pastors, seemed to acquire new force,
“ and were attended with uncommon success when
“ delivered by him. His discourses were not tri-
“ fling speculations, but contained the most in-
“ teresting truths; they were not an empty play
“ of wit, but solemn addresses to the hearts of
“ men.

“ To convince sinners that they were by na-
“ ture children of wrath; by practice, trans-

“gressors of the divine law ; and in consequence
“ of this, exposed to the vengeance of offended
“ heaven ; to display the transcendent excellency
“ of a Saviour, and persuade awakened minds
“ to confide in his merits and righteousness, as
“ the only hope of a guilty world ; to impress
“ upon the professors of the Gospel the necessity,
“ not only of an outward reformation, but an
“ internal change, by the powerful influences of
“ the spirit ; to lead the faithful to a zealous
“ practice of the various duties of the christian
“ life, that they may evidence the sincerity of
“ their faith, and adorn the doctrine of God
“ their Saviour ; these were the reigning subjects
“ of his pulpit discourses.

“ If sinners were converted ; if saints were
“ built up in faith, holiness, and comfort, he
“ attained his utmost aim.

“ He was no contracted bigot, but embraced
“ christians of every denomination in the arms
“ of his charity, and acknowledged them to be
“ children of the same father, servants of the
“ same master, heirs of the same undefiled in-
“ heritance.

“ That I am not complimenting the dead,
“ but speaking the words of truth and sober-
“ ness, I am persuaded I have many witnesses in
“ this assembly.

“ He was always received by multitudes with
“ pleasure, when he favoured these parts with
“ his labours ; but he never had a more obliging
“ reception

“ reception than in his last visit. Men of the first
 “ distinction in the Province, not only attended
 “ his ministry, but gave him the highest marks
 “ of their respect. With what faithfulness did he
 “ declare unto us the whole counsel of God?
 “ With what solemnity did he reprove us for our
 “ increasing degeneracy? With what zeal did he
 “ exhort us, to remember from whence we were
 “ fallen, and repent and do our first works, lest
 “ God should come and remove our candlestick
 “ out of its place?

“ Animated with a Godlike design of promo-
 “ ting the temporal and spiritual happiness of
 “ mankind, after the example of his Divine Mas-
 “ ter, he went about doing good. In this he
 “ persevered with unremitting ardour and assiduity
 “ till death removed him to that rest which re-
 “ mains for the people of God. Perhaps no man,
 “ since the apostolic age, preached oftner or with
 “ greater success (n).

“ If

(n) As a specimen of his indefatigable labours in the work of the ministry, I have set down an account of the sermons he preached after his arrival at *New-Port, Rhode-Island*, to the time of his death. He sailed from *New-York*, *Tuesday, July 31*, P. M. arrived at *New-Port*, *Friday, August 3*, A. M. and preached

<i>August</i> 4. At New-Port	<i>August</i> 9. At Providence
5. New-Port	10. Providence
6. New-Port	11. Providence
7. New-Port	12. Providence
8. New-Port	13. Atleborough
X 2	<i>Aug.</i>

“ If we view his private character, he will appear in a most amiable point of light. The polite gentleman; the faithful friend; the engaging companion; above all, the sincere christian, were visible in the whole of his deportment.

“ With large opportunities of accumulating wealth, he never discovered the least tincture of avarice. What he received from the kind-

Aug. 14. At Wrentham
 15. Boston
 16. Boston
 17. Boston
 18. Boston
 19. Malden
 20. Boston
 21. Boston
 22. Boston
 23. Boston
 24. Boston
 25. Boston
 26. Medford
 27. Charles-Town
 28. Cambridge

Aug. 29. At Boston
 30. Boston
 31. Roxbury-Plain
Septem. 1. Milton
 2. Roxbury
 3. Boston
 5. Salem
 6. Marble-Head
 7. Salem
 8. Cape-Ann
 9. Ipswich
 10. Newbury-Port
 11. Newbury-Port
 12. Rowley
 13. Rowley.

“ From the thirteenth of *September* to the seventeenth, he was detained from public service by a severe indisposition. When recovered he preached

Septem. 17. At Boston
 18. Boston

Septem. 19. At Boston
 20. Newton.

“ The twenty-first of *September* he departed from *Boston* upon a tour to the eastward, pretty much indisposed. But on the twenty-third he preached

Sept. 23. At Portsmouth,
 New-Hampshire
 24. Portsmouth
 25. Portsmouth

Sept. 26. At Kittery
 27. Old-York
 28. Portsmouth
 29. Exeter.

“ next

“ nefs of his friends, he generously employed in
“ offices of piety and charity. His benevolent
“ mind was perpetually forming plans of exten-
“ sive usefulness. The Orphan-house, which many
“ years ago he erected in *Georgia*, and the College
“ he was founding in that Province at the time of
“ his death, will be lasting monuments of his
“ care, that religion and learning might be pro-
“ pagated to future generations.

“ I have not, my brethren, drawn an imagi-
“ nary portrait, but described a character exhi-
“ bited in real life. I have not mentioned his
“ natural abilities, which were vastly above the
“ common standard. I consider him principally
“ in the light of a christian, and a minister of
“ Jesus Christ, in which he shone with a superior
“ lustre, as a star of the first magnitude.

“ After all, I am not representing a perfect
“ man ; there are spots in the most shining cha-
“ racters upon earth. But this may be said of
“ Mr. *Whitefield* with justice, that after the most
“ public appearances for above thirty years, and
“ the most critical examination of his conduct, no
“ other blemish could be fixed upon him, than
“ what arose from the common frailties of human
“ nature, and the peculiar circumstances which
“ attended his first entrance into public life.

“ The imprudencies of unexperienced youth,
“ he frequently acknowledged from the pulpit
“ with a frankness which will for ever do honour
“ to his memory. He took care to prevent any

“ bad consequences that might flow from his un-
 “ guarded censures in the early days of his mini-
 “ stry. The longer he lived, the more he evi-
 “ dently increased in purity of doctrine, in humi-
 “ lity, meekness, prudence, patience, and the
 “ other amiable virtues of the christian life.”

Another Funeral Sermon on Mr. *Whitefield* was preached by Mr. *Ellington*, at *Savannah* in *Georgia*, November 11, 1770, upon *Heb. xi. 26*. “ Esteem-
 “ ing the reproach of Christ greater riches than
 “ the treasures of *Egypt*: for he had respect unto
 “ the recompence of the reward.” In which are the following passages (c).

“ The receiving the melancholy news of the
 “ much lamented death of a particular friend to
 “ this Province, a person who was once minister
 “ of this Church, is the reason of this discourse;
 “ and my choice of this subject before us, is to
 “ pay my grateful respect to the memory of this
 “ well-known able minister of the New Testa-
 “ ment, and faithful servant of the most high God,
 “ the Rev. *George Whitefield*; whose life was justly
 “ esteemed, and whose death will be greatly re-
 “ gretted, by the sincerely religious part of man-
 “ kind of all denominations, as long as there is

(c) “ *Savannah* church was decently hung with mourn-
 “ ing, by the legislative body of the Province.”

The same public marks of regard were shewn at one of the churches in *Philadelphia*, of which Mr. *Sproutt* is pastor, which, by desire of the session and committee, was put into mourning. Also, at their desire and expence, the bells of *Christ-Church*, in that city, were rung muffled.

“ one

“ one remaining on earth, who knew him, to re-
“ collect the fervor of spirit, and holy zeal with
“ which he spake, when preaching the everlasting
“ Gospel; and every other part of his disinterested
“ conduct, consistent with the ministerial character
“ in life and conversation. *Mr. Whitefield's Works*
“ praise him loud enough; I am not able to say
“ any thing that can add greater lustre to them.
“ May every one that ministers in holy things,
“ and all who partake of their ministrations, have
“ equal right to the characteristic in the text as
“ he had.

“ It is the ruling opinion of many, that the
“ offence of the cross is long since ceased, and
“ that whatever evil treatment some of a singular
“ turn may meet with, it is only the fruit of their
“ own doings, and the reward of their own work,
“ whereby they raise the resentment of mankind
“ against them for uncharitable slander, and spiri-
“ tual abuse. But whoever knoweth any thing of
“ the Gospel, and hath experienced it to be the
“ power of God unto salvation, knoweth this is
“ the language of persons who are unacquainted
“ with the depravity of their nature, and through
“ the degeneracy of their hearts, are unwilling to
“ be disturbed; therefore are saying to the mini-
“ sters of Christ, ‘Prophecy unto us smooth things.’
“ But the ministers of the Gospel are to be sons
“ of thunder, and so to utter their voice, and con-
“ duct their lives, as to prove the nature of their
“ work.

“ Our dear and reverend friend was highly ho-
“ noured for many years in being an happy in-
“ strument to do this successfully. With what a
“ holy zeal he proceeded, long before he was
“ publickly ordained to the sacred office, has been
“ long attested; and no person has been able to
“ contradict the testimony. No sooner did he ap-
“ pear in the work of the sanctuary, but he soon
“ convinced his numerous auditories, that his Al-
“ mighty Lord who had given him the commif-
“ sion, had by his grace wrought him for the self-
“ same thing; and through the Holy Spirit, at-
“ tending his endeavours, made him a workman
“ that needed not to be ashamed. One would
“ think his great success in his public labours,
“ the frequent opportunities he embraced of do-
“ ing good, by the relief of people in distressing
“ circumstances, every occasion he took to use
“ his influence for the good of mankind, and the
“ whole of his behaviour through a life of fifty-six
“ years, being (so far as the frailty of our present
“ state will admit) unblameable and unreprieveable,
“ should have exempted him from contempt and
“ reproach. But, quite the contrary, there was
“ so near a resemblance with his blessed Master,
“ that obliged him to bear his reproach. He has
“ suffered with him on earth, and he is now glo-
“ rified with him in heaven. He has laboured
“ abundantly, and he has been as liberally re-
“ proached and maligned from every quarter.
“ Clergy and laity have whet their tongues like a
“ sword

“ sword against him, and bent their bows to shoot
“ their arrows; but the Lord, amongst all, has
“ known and approved his righteous servant.
“ Though it is well known he has had opportunity long since to enjoy episcopal emolument,
“ yet, in his opinion (and it will be found he
“ judged like a wise man in the end) sinners,
“ through his instrumentality, being turned unto
“ the Lord, and becoming his joy, and crown of
“ rejoicing, in the day of our Lord Jesus, was
“ esteemed a greater honour than any this world
“ could afford him. His longing desire for the
“ salvation of immortal souls, would not admit of
“ his being confined within the district of any
“ walls; though it must be acknowledged, he
“ never thought of commencing field-preacher,
“ till his invidious enemies refused him church-
“ pulpits, with indignation of spirit unbecoming
“ the lowest and vulgar class of mankind, much
“ less men professing themselves preachers of
“ Godliness. Though he has, throughout the
“ whole course of his ministry, given sufficient
“ proof of his inviolable attachment to our happy
“ establishment, he was desirous to countenance
“ the image of Christ wherever he saw it, well
“ knowing, that political institutions in any nation
“ whatever, should not destroy the blessed union,
“ or prevent the communion which ought to subsist throughout the Holy Catholic Church, between real and sincere christians of all denominations. Some people may retain such a veneration
“ ration

“ration for apostolic phrases as to suppose they
“ought not to be applied to other persons ; sorry
“am I to observe, that few deserve the application
“of them. But of Mr. *Whitefield* we may say with
“the strictest truth, in journeyings often, in pe-
“rils of waters, in perils of robbers, in perils of
“his own countrymen, in perils in the city, in
“perils in the wilderness, in perils in the sea, in
“perils among false brethren, in weariness and
“painfulness, he hath approved himself a mini-
“ster of God. All who knew and were ac-
“quainted with him, soon discovered in him every
“mark of good sense and good manners ; his
“company and conversation was so enlivening
“and entertaining, and at the same time so instruc-
“tive and edifying, that no person with the least
“degree of common sense, could behave impro-
“perly in his presence. In him met (which do
“not often meet in one person) the finished and
“compleat gentleman, and the real and true
“christian. Why then did he take pleasure in
“reproaches, and submit to the taunts and insults
“both of the vulgar and politer part of mankind ?
“He had respect to the recompence of reward.
“Though the believer’s work will never intitle
“him to a reward of debt, yet the reward of
“grace will always excite a holy desire to render
“something unto the Lord : What wouldst thou
“have me do ? is the incessant inquiry of that
“soul, who by the merits of the Redeemer’s
“death, and the virtue of his precious blood, is
“re-

“ redeemed from sin, and made a partaker of the
“ inheritance incorruptible, undefiled, and that
“ fadeth not away. Faith operates by good
“ works: and let all the men of the world say to
“ the contrary, or put ever so base a construction
“ upon our doctrine, it will evidence itself by
“ these good fruits. It was from these principles
“ that Mr. *Whitefield* acted, and they were pro-
“ ductive of the desired effects; not only in alms
“ giving, this was but a small matter, when com-
“ pared with the happier and more important at-
“ tempt which he made for the good of mankind,
“ at the hazard of his life, and the expence of an
“ unblemished character. How he has preached
“ with showers of stones, and many other instru-
“ ments of malice and revenge about his ears,
“ many of his surviving friends can witness; but
“ having the salvation of sinners at heart, and a
“ great desire to rescue them from the power of
“ eternal death; he resolved to spend and be spent
“ for the service of precious and immortal souls;
“ and spared no pains, and refused no labour, so
“ that he might but administer to their real and
“ eternal good: And glory be to our good God,
“ he hath persevered and endured to the end of
“ his life, having respect unto the recompence of
“ the reward. Surely nothing else could support
“ him under such a weight of care, and enable
“ him, amidst it all, for so many years, to bear it
“ with so much chearfulness. The worthy inha-
“ bitants of this Province do not want my attes-
“ tation,

“ tation, either to the loss the Province has sus-
“ tained, or to the desire he has had for its pros-
“ perity. His indefatigable endeavours to pro-
“ mote it, and the many fervent prayers he has
“ night and day offered for it, speak loud enough.
“ Happy omens we would hope in favour of it,
“ both as to its temporal increase, and spiritual
“ prosperity. May God raise up some useful men
“ to supply his place, and carry on unto perfection
“ what he hath so disinterestedly begun, that the
“ institution he hath founded in this Province
“ may be of public utility to the latest posterity !
“ As to his death, little more can be said of it,
“ than has been communicated to the public al-
“ ready. He died like a hero in the field of bat-
“ tle ; he has been fighting the battles of the
“ Lord of Hosts upwards of thirty years, against
“ the world, sin, and satan ; and he hath been a
“ conqueror, he hath fought successfully ; many,
“ very many, converted sinners are the trophies
“ of his victory : but now his warfare is accom-
“ plished, the Captain of his Salvation hath granted
“ him a discharge, he is entered into his everlast-
“ ing rest, and is reaping the benefits of a life
“ sincerely dedicated to the service of the once
“ crucified, but now exalted Jesus. He preached
“ the day before his decease : though his death
“ was sudden, he was not surprized ; the morn-
“ ing of his departure, not many hours before his
“ spirit took its flight to the regions of bliss, he
“ prayed to the God of his salvation, and com-
“ mitted

“ mitted his departing soul into his hands, as his
“ faithful Creator and all-merciful Redeemer.
“ Soon after he said, I am near my end, then fell
“ asleep; he fainted, and died; not one sigh, or
“ groan; the Lord heard his prayer, and granted
“ him his request, and gave him an easy dismissal
“ out of time into eternity: sudden death was his
“ desire, and sudden death was to him sudden
“ glory. He has fought the good fight; few, if
“ any, since the apostles, hath been more exten-
“ sively useful, or laboured more abundantly.
“ Thousands, I believe I may with propriety
“ say, in *England*, *Scotland*, and *America*, have
“ great reason to bless God for his ministrations;
“ for he hath travelled far and wide proclaiming
“ the glad tidings of salvation, through faith in a
“ crucified Saviour. Adorable *Emmanuel*, make
“ thou up the loss of him to thy church and peo-
“ ple! Let a double portion of thy spirit be
“ poured out upon the remaining ministers! Let
“ that holy fire which burnt so bright in thy de-
“ parted servant, warm each of their hearts!
“ And, O thou Lord of the harvest, send forth
“ more such true and faithful labourers into thy
“ harvest!”

A number of Funeral Sermons were preached for him in *England* as well as in *America*. In one by Mr. *D. Edwards*, November 11, 1770, upon *Heb. xi. 4*. “By it he being dead, yet speaketh,” we have the following character of Mr. *Whitefield*.

“ 1. The

“ 1. The ardent love he bore to the Lord Jesus
 “ Christ was remarkable. This divine principle
 “ constrained him to an unwearied application to
 “ the service of the Gospel, and transported him,
 “ at times, in the eyes of some beyond the bounds
 “ of sober reason. He was content to be a
 “ fool for Christ’s sake ; to be despised, so Christ
 “ might be honoured ; to be nothing, that Jesus
 “ might be all in all. He had such a sense of the
 “ incomparable excellence of the person of Christ,
 “ of his adorable condescension in taking our na-
 “ ture upon him, and enduring the curses of the
 “ holy law ; his compleat suitableness and suffici-
 “ ency ; as the wisdom, righteousness, sanctifica-
 “ tion and redemption of his people, that he could
 “ never say enough of him. He was so convinced
 “ of the happy tendency and efficacy of this prin-
 “ ciple in his own mind, that he made use of it,
 “ and proposed it to others, in the room of a
 “ thousand arguments, whenever he would in-
 “ culcate the most unreserved obedience to the
 “ whole will of God, or stir up believers to a
 “ holy diligence in adorning the doctrine of God
 “ our Saviour in all things ; inspired by this prin-
 “ ciple, nothing frightened or flattered him from
 “ his duty.

“ 2. Another pleasing ingredient in his charac-
 “ ter, and a sure evidence of the former, was love
 “ to the souls of mankind. He rejoiced in their
 “ prosperity as one that had found great spoil ;
 “ and with *St. Paul* was willing to spend and be
 “ spent

“ spent in promoting their happiness. He loved
“ all who loved Jesus Christ in sincerity, however
“ they might differ in some circumstantial. He
“ embraced all opportunities to expose the malignant
“ leaven of a party, and to remove prejudices
“ and misapprehensions which good people
“ too often entertain of one another, when under
“ the influence of a sectarian humour.

“ 3. His attachment to the great doctrines of
“ the Gospel was inflexible; having known their
“ worth, and experienced their power in his own
“ heart, he plainly saw, that though they were
“ unacceptable to the carnal heart, yet they bore
“ the plain impress of the infinite wisdom of
“ God. Those important truths, which tend to
“ humble the sinner, to exalt Christ, and promote
“ holiness in heart and life, were his darling sub-
“ jects. He did not disguise Gospel-truths by
“ some artful sweetening, to render them more
“ palatable to men of corrupt minds: he studied
“ to preach the word in its purity, plainness,
“ and simplicity. The warmth of his zeal dis-
“ gusted many who make a mighty outcry about
“ candour and charity, and are willing to extend
“ it to every sentiment, except the truths in which
“ the Apostles gloried. It was his love to the
“ truths of God, and the souls of men, that led
“ him to expose those who plead for the rectitude
“ and excellency of human nature; deny the pro-
“ per Godhead of Jesus Christ, justification by
“ faith in his righteousness imputed, or the New-

“ Birth, and the absolute necessity of the opera-
 “ tions of the Holy Ghost. Faith and holiness
 “ were ever united together in his system, in op-
 “ position to those who pretend to faith without
 “ obedience to the law of God as the rule of life.
 “ He knew errors in the great truths of the Gos-
 “ pel are not indifferent, but dreadful and fatal;
 “ he knew it was not candor and charity to say
 “ that errors in judgment are not hurtful, but
 “ the greatest unmercifulness and cruelty; there-
 “ fore he often reproved such sharply.

“ Although he was so tenacious of the founda-
 “ tion-truths of the Gospel, yet none more candid
 “ in things that are not essential; herein he was
 “ full of gentleness and forbearance. In things
 “ indifferent he became all things to all men (*p*).

“ 4. To the foregoing particulars in Mr. *White-*
 “ *field's* character, I may add his zeal. His chris-
 “ tian zeal was like the light of the sun, which
 “ did warm, shine, and cherish, but knew not to
 “ destroy; full of generous philanthropy and be-
 “ nevolence, his zeal made him exceeding earnest
 “ and importunate in his addresses to saints and
 “ sinners. His zeal returned blessings for curses,
 “ and prayers for ill treatment: it kindled in
 “ him a becoming indignation against the errors,

(*p*) As to the difference between essentials and non-
 essentials in religion, Mr. *Edwards* refers to the Rev. Mr.
Newton's “ Review of Ecclesiastical History, so far as it
 “ concerns the progress, declensions, and revivals of
 “ Evangelical Doctrine and Practice.”

“ follies,

“ follies, and fins of the times: it led him to
 “ weep bitterly over those who would not be per-
 “ suaded to fly from the wrath to come: it made
 “ him bold and intrepid in the cause of God; and
 “ kept him from that flatness and deadness which
 “ is too visible in some good ministers. In these
 “ things he was an example to ministers of every
 “ denomination: and, if the limits of my dis-
 “ course would admit, I could mention many
 “ things, as to his great charity to the poor, his
 “ humility, &c.”

On *Sunday, November 18, 1770*, a Sermon was preached on his death at the Chapel in *Tottenbam-Court-Road*, and at the Tabernacle near *Moorfields*, by the Rev. Mr. *John Wesley* (q). The Text was, *Numb. xxiii. 10.* “ Let me die the death of the
 “ righteous, and let my last end be like his.” And in the sermon, after giving some particulars of his life and death, Mr. *Wesley* says,

“ 1. We are next to take some view of his cha-
 “ racter. A little sketch of this was soon after
 “ his death, published in the *Boston Gazette*: an
 “ extract of which is subjoined: ‘ Little can be

(q) *London Chronicle, November 19, 1770.* “ Yester-
 “ day the Rev. Mr. *Wesley* preached a Funeral Sermon
 “ on Mr. *Whitefield*’s death in the morning, at the Cha-
 “ pel; and in the afternoon, at the Tabernacle: the
 “ inside of each place was lined with black cloth, and
 “ an escutcheon hung on the pulpits. The multitudes
 “ that went with a design to hear the Sermon exceed all
 “ belief. The Chapel and Tabernacle were both filled
 “ as soon as they were opened.”

“ said of him, but what every friend to vital
 “ christianity, who has sat under his ministry, will
 “ attest. In his public labours he has for many
 “ years astonished the world with his eloquence
 “ and devotion. With what divine pathos did he
 “ persuade the impenitent sinner to embrace the
 “ practice of piety and virtue : filled with the spi-
 “ rit of grace, he spoke from the heart, and with
 “ a fervency of zeal, perhaps unequalled, since
 “ the days of the apostles, adorned the truths he
 “ delivered with the most graceful charms of rhe-
 “ toric and oratory. From the pulpit he was un-
 “ rivalled in the command of an ever-crowded au-
 “ ditory. Nor was he less agreeable and instruc-
 “ tive in his private conversation : happy in a re-
 “ markable ease of address, willing to communi-
 “ cate, studious to edify ; may the rising genera-
 “ tion catch a spark of that flame which shone
 “ with such distinguished lustre in the spirit and
 “ practice of this faithful servant of the most
 “ high God.’

“ 2. A more particular and equally just charac-
 “ ter of him, has appeared in one of the *English*
 “ papers (*q*). It may not be disagreeable to you
 “ to add the substance of this likewise : ‘ The cha-
 “ racter of this truly pious person, must be deeply
 “ impress’d on the heart of every friend to vital re-
 “ ligion. In spite of a tender and delicate consti-
 “ tution, he continued to the last day of his life,

(*q*) *London Chronicle*, November 8, 1770.

“ preach-

“ preaching with a frequency and a fervor that
“ seemed to exceed the natural strength of the
“ most robust. Being called to the exercise of his
“ function at an age, when most young men are
“ only beginning to qualify themselves for it; he
“ had not time to make a very considerable pro-
“ gress in the learned languages: but this defect
“ was amply supplied by a lively and fertile genius;
“ by fervent zeal, and by a forcible and most per-
“ suasive delivery. And though in the pulpit he
“ often found it needful, by the terrors of the
“ Lord, to persuade men, he had nothing gloomy
“ in his nature, being singularly chearful, as well
“ as charitable and tender-hearted. He was as
“ ready to relieve the bodily as the spiritual ne-
“ cessities of those that applied to him. It ought
“ also to be observed, that he constantly enforced
“ upon his audience every moral duty, particu-
“ larly industry in their several callings, and obedi-
“ ence to their superiors. He endeavoured by the
“ most extraordinary efforts of preaching in diffe-
“ rent places, and even in the open fields, to rouse
“ the lower class of people, from the last degree
“ of inattention and ignorance, to a sense of reli-
“ gion. For this, and his other labours, the name
“ of *George Whitefield* will long be remembered
“ with esteem and veneration.’

“ 3. That both these accounts are just and im-
“ partial, will readily be allowed; that is, as far
“ as they go: but they go little farther than the
“ outsidess of his character: they shew you the

“ preacher, but not the man, the christian, the
 “ saint of God. May I be permitted to add a
 “ little on this head, from a personal knowledge
 “ of near forty years? Indeed, I am thoroughly
 “ sensible how difficult it is to speak on so delicate
 “ a subject; what prudence is required to avoid
 “ both extremes, to say neither too little, nor too
 “ much? Nay, I know it is impossible to speak
 “ at all, to say either less or more, without incur-
 “ ring from some the former, from others the
 “ latter censure. Some will seriously think that
 “ too little is said; and others, that it is too much;
 “ but without attending to this, I will speak just
 “ what I know, before Him to whom we are all
 “ to give an account.

“ 4. Mention has already been made of his un-
 “ paralleled zeal, his indefatigable activity, his ten-
 “ der-heartedness to the afflicted, and charitable-
 “ ness toward the poor. But should we not like-
 “ wise mention his deep gratitude to all whom
 “ God had used as instruments of good to him?
 “ Of whom he did not cease to speak in the most
 “ respectful manner, even to his dying day. Should
 “ we not mention that he had an heart susceptible
 “ of the most generous and the most tender friend-
 “ ship? I have frequently thought, that this, of
 “ all others, was the distinguishing part of his
 “ character. How few have we known of so kind
 “ a temper, of such large and flowing affections.
 “ Was it not principally by this, that the hearts
 “ of others were so strangely drawn and knit to
 “ him?

“ him? Can any thing but love beget love? This
“ shone in his very countenance, and continually
“ breathed in all his words, whether in public or
“ private. Was it not this, which, quick and
“ penetrating as lightning, flew from heart to
“ heart? Which gave that life to his sermons, his
“ conversations, his letters? Ye are witnesses.

“ 5. But away with the vile misconstruction of
“ men of corrupt minds, who know of no love,
“ but what is earthly and sensual. Be it remem-
“ bred, at the same time, that he was endued
“ with the most nice and unblemished modesty.
“ His office called him to converse very fre-
“ quently and largely with women as well as men,
“ and those of every age and condition. But his
“ whole behaviour toward them, was a practical
“ comment on that advice of *St. Paul* to *Timothy*, ‘Intreat the elder women as mothers, the
“ younger as sisters, with all purity.’

“ 6. Mean time, how suitable to the friendli-
“ ness of his spirit, was the frankness and open-
“ ness of his conversation? Although it was as far
“ removed from rudeness on the one hand, as
“ from guile and disguise on the other. Was not
“ this frankness at once a fruit and a proof of his
“ courage and intrepidity? Armed with these, he
“ feared not the faces of men, but used great
“ plainness of speech to persons of every rank and
“ condition, high and low, rich and poor; en-
“ deavouring only by manifestation of the truth,

“ to commend himself to every man’s conscience
 “ in the sight of God.

“ 7. Neither was he afraid of labour or pain,
 “ any more than of what man could do unto him,
 “ being equally,

‘ Patient in bearing ill and doing well.’

“ And this appeared in the steadiness wherewith
 “ he pursued whatever he undertook, for his mas-
 “ ter’s sake : witness one instance for all, the Or-
 “ phan-house in *Georgia*, which he began and per-
 “ fected, in spite of all discouragements. Indeed,
 “ in whatever concerned himself, he was pliant
 “ and flexible : in this case he was easy to be in-
 “ treated, easy to be either convinced or per-
 “ suaded ; but he was immoveable in the things
 “ of God, or wherever his conscience was con-
 “ cerned. None could persuade any more than af-
 “ fright him to vary in the least point from that
 “ integrity, which was inseparable from his whole
 “ character, and regulated all his words and acti-
 “ ons. Herein he did

‘ Stand as an iron pillar strong

‘ And steadfast as a wall of brass.’

“ 8. If it be enquired, what was the foundation
 “ of this integrity, or of his sincerity, courage,
 “ patience, and every other valuable and amiable
 “ quality ; it is easy to give the answer. It was
 “ not the excellence of his natural temper ; not
 “ the strength of his understanding : it was not
 “ the force of education ; no, nor the advice of
 “ his

“ his friends. It was no other than faith in a
“ bleeding Lord ; faith of the operation of God.
“ It was a lively hope of an inheritance incorrup-
“ tible, undefiled, and that fadeth not away. It
“ was the love of God shed abroad in his heart
“ by the Holy Ghost, which was given unto him,
“ filling his soul with tender, disinterested love to
“ every child of man. From this source arose
“ that torrent of eloquence which frequently bore
“ down all before it. From this, that astonish-
“ ing force of persuasion, which the most har-
“ dened sinners could not resist. This it was,
“ which often made his head as waters, and his
“ eyes a fountain of tears. This it was which
“ enabled him to pour out his soul in prayer,
“ in a manner peculiar to himself, with such
“ fulness and ease united together, with such
“ strength and variety both of sentiment and ex-
“ pression.

“ 9. I may close this head with observing, what
“ an honour it pleased God to put upon his faithful
“ servant, by allowing him to declare his ever-
“ lasting Gospel, in so many various countries, to
“ such numbers of people, and with so great an
“ effect, on so many of their precious souls !
“ Have we read or heard of any person since the
“ apostles, &c.” (See the conclusion of this pa-
graph in page 288, immediately before the
quotations from Funeral Sermons).

(r) On the same day (*November 18, 1770*) the
Rev. Mr. *Venn* preached at the Countess of *Hun-*

(r) “ A N H Y M N.

“ Servant of God, well done !
“ Thy glorious warfare’s past.
“ The battle’s fought, the race is won,
“ And thou art crown’d at last ;
“ Of all thy heart’s desire
“ Triumphantly possessest,
“ Lodg’d by the ministerial quire
“ In thy Redeemer’s breast.

II.

“ In condescending love
“ Thy ceaseless prayer he heard,
“ And bade these suddenly remove
“ To thy compleat reward :
“ Ready to bring thee peace,
“ Thy beauteous feet were shod,
“ When mercy sign’d thy soul’s release
“ And caught thee up to God.

III.

“ With saints enthron’d on high
“ Thou dost thy Lord proclaim,
“ And still to God salvation cry,
“ Salvation to the Lamb !
“ O happy, happy soul,
“ In extasies of praise,
“ Long as eternal ages roll,
“ Thou seest thy Saviour’s face.

IV.

“ Redeem’d from earth and pain,
“ Ah ! when shall we ascend,
“ And all in Jesus’ presence reign
“ With our translated friend !
“ Come, Lord, and quickly come !
“ And when in Thee complete,
“ Receive thy longing servants home,
“ To triumph at thy feet !

tingdon’s

Kingdon's Chapel at Bath, on Isaiah viii. 18. "Behold I, and the children whom the Lord hath given me, are for signs and for wonders in *Israel*; from the Lord of Hosts, which dwelleth in Mount *Zion*." And of Mr. *Whitefield* he says, "Though the children of Christ are all for signs and for wonders in *Israel*, yet do they differ as one star differs from another star in glory. Talents, grace, and zeal, eminently dignify some; and draw the eyes of men upon them. In the foremost of this rank, doubtless, is the Rev. Mr. *Whitefield* to be placed; for his doctrine was the doctrine of the Reformers, of the Apostles, and of Christ: it was the doctrine of free grace, of God's everlasting love. Through Jesus he preached the forgiveness of sins, and perseverance in holy living, through his faithfulness and power engaged to his people. And the doctrine which he preached he eminently adorned by his zeal, and by his works. For if the greatness, extent, success, and disinterestedness of a man's labour can give him distinction amongst the children of Christ, we are warranted to affirm, that scarce any one of his ministers, since the Apostles days, has exceeded; scarce any one has equalled Mr. *Whitefield*."

"What a sign and wonder was this man of God in the greatness of his labours! One cannot but stand amazed that his mortal frame could for the space of near thirty years, without interruption, sustain the weight of them."

"For

“ For what is so trying to the human frame, in
“ youth especially, as long-continued, frequent
“ and violent straining of the lungs? Who, that
“ knows their structure, would think it possible,
“ that a person, little above the age of manhood,
“ should speak in the compass of a single week
“ (and that for years) in general, forty hours, and
“ in very many weeks, sixty, and that to thou-
“ sands; and after this labour, instead of taking
“ any rest, should be offering up prayers, inter-
“ cessions, with hymns and spiritual songs, as his
“ manner was in every house to which he was in-
“ vited. The history of the Church of Christ af-
“ fords but very few instances of men thus incef-
“ santly employing their whole strength, and as
“ it were, every breath they drew, in the business
“ of their sacred function. And the truth is, that,
“ in point of labour, this extraordinary servant of
“ God did as much in a few weeks, as most of
“ those who exert themselves are able to do in
“ the space of a year. Thus labouring not by
“ fits and starts, but with constancy and perseve-
“ rance, and ardour unabated, his mortal frame,
“ about nine years since, began to sink under the
“ weight of so much work. If, with the length
“ and frequency of Mr. *Whitefield*’s preaching, we
“ consider the intenseness of voice and spirit with
“ which he spoke, the greatness of his labours
“ will appear perfectly astonishing: he knew not
“ how to speak with less zeal, in his whole man-
“ ner, than became the subjects of his discourse.

The

“ The total ruin of the human race by the fall;
“ the complete recovery of believers in Christ, his
“ dying love, and the unsearchable riches of his
“ grace, to be known experimentally in this life,
“ though fully to be displayed in the next; and
“ the infatuation of sinners, led captive by their
“ lusts down to the chambers of death: these
“ grand truths, of more weight than words can
“ paint, fired his whole soul; they transported
“ him as much as earthly spirits are transported
“ into vehemence, when they contend personally
“ for their own property; he cried out therefore,
“ as his dear Lord was wont to do, with a voice
“ audible to an amazing distance: hence, in a
“ thousand instances, where the cause of God
“ more coolly pleaded, would have been neglected,
“ he gained it a hearing, and carried the day: for
“ the unusual earnestness of the speaker roused
“ the most stupid and lethargic: it compelled
“ them to feel; the matter must be momentous
“ indeed, which the speaker was urging as a man
“ would plead for his own life. Early and often
“ his body suffered for this very violent exertion
“ of his strength: early and often his inside has
“ bled a considerable quantity, and cried out,
“ spare thyself: but, prodigal of life, in the best
“ of causes, he would give himself no rest; ex-
“ pecting very soon to finish his course, and infi-
“ nitely desirous to save the souls condemned to
“ die; he perished. Though this may be blamed

“ as an excess, it was an excess far above the reach
“ of a selfish mind, or an ordinary faith.

“ Equal to the greatness and intenseness of his
“ labours, was their extent. The abilities and
“ grace of most teachers, have full employ in a
“ small district, nor have common men talents
“ for more. But when God lights up in the
“ breast, an apostolic zeal for his own glory,
“ an apostolic love for the souls of men, it seems
“ reasonable to conclude, such an instrument is
“ designed for the most extensive usefulness.

“ Accordingly the compass of Mr. *Whitefield's*
“ labours, exceeds any thing that others can pre-
“ tend to. Not only in the south, the west, and
“ north of *England*, did he lift up his voice,
“ saying, ‘ Repent, for the Kingdom of Heaven
“ is come :’ “ but in *Wales*, in *Scotland*, in *Ire-*
“ *land*, and *America*, from *Georgia* to *Boston*, vast
“ multitudes in each country were witnesses of his
“ zeal for the salvation of souls.

“ And to crown all, he was abundantly suc-
“ cessful in his vast labours, and disinterested too.
“ The seals to his ministry, from first to last, I
“ am persuaded, are more than would be credited,
“ could the number be fixed. This is certain,
“ his amazing popularity was only from his use-
“ fulness; for he no sooner opened his mouth as
“ a preacher, than God commanded an extraor-
“ dinary blessing upon his word. The people
“ were so deeply impressed with the sense of
“ divine things from what he delivered, that, to
“ his

“ his own great surprize, they followed him from
“ church to church, until the largest churches in
“ *London* could no longer contain a fourth part
“ of the crowds, which pressed to hear the word
“ of God from his lips.

“ Should any one say, few in comparison, be-
“ sides the low, ignorant, common people were
“ his followers ; I would answer, the souls of the
“ poor and ignorant, are to the full as precious
“ as those of the rich and learned : and the
“ mob have shown the justest discernment, and
“ have received the truth ; whilst men of wealth,
“ and learning, and education, have trampled it
“ under their feet. Witness the chief Scribes and
“ Pharisees, who rejected both the Baptist and
“ the Saviour, when the common people justified
“ God, and gave them both the honour of being
“ sent from him. Indeed, in every age, we see
“ the Scripture fulfilled, not many rich, not
“ many mighty, not many wise men after the
“ flesh are called ; but God hath chosen the poor,
“ rich in faith, and heirs of the Kingdom.

“ However, when the fierceness of prejudice
“ was worn off, numbers, who at first despised
“ him, taught to do so by gross slanders, were
“ happy under his ministry. And this honour
“ was put upon him even to the last. He had a
“ much larger audience statedly to hear him, than
“ any man in the whole kingdom, perhaps in
“ all *Christendom*.

“ And

“ And that this vast multitude of people were
“ gathered, just as the primitive churches of
“ *Christ*, by the truth they heard, and the spi-
“ ritual benefit they received under his word, is
“ evident beyond a reasonable doubt. For if
“ you trace his progress through the various
“ cities and countries where he preached the
“ Gospel, you will find, as the case was with
“ *St. Paul*, so it was with this servant of *Christ*.
“ Many were turned by him from darkness to
“ light, from the power of Satan unto God, re-
“ ceiving remission of their sins, and an inheri-
“ tance among those that are sanctified, through
“ faith in *Christ*. Enquire of the effects of his
“ labours, from the only proper judges, those
“ who live in the religious world, and they will
“ aver, that many within their own knowledge,
“ small as that circle must be, confess they owe
“ their own selves to this faithful witness for his
“ Lord. Add to this, that the letters he re-
“ ceived of grateful acknowledgment from per-
“ sons of all ages and conditions in life, for the
“ spiritual blessings he had conveyed to them,
“ would fill whole volumes. Nay, it is a well-
“ known fact, that the conversion of men’s souls
“ has been the fruit of a single sermon from his
“ lips; so eminently was he made of God, a
“ fisher of men. But he was not more success-
“ ful than he was disinterested in his labours;
“ for though a vast multitude, (which must ever
“ be the case with those whom God is pleased
“ remarkably

“ remarkably to own) followed him, he had still
“ no ambition to stand as the head of a party.
“ His great object was to exalt *Christ* crucified;
“ and when his hearers were brought to the
“ knowledge of salvation, his point was gained,
“ and his soul was satisfied. Hence neither in his
“ sermons, nor more private exhortations, did he
“ cast disparaging reflections upon other preachers
“ of *Christ*. No base suggestion dropt from his
“ mouth, as if to differ from him must be
“ owing to blindness in the judgment, or coldness
“ of the heart for the interests of holiness.
“ Truly cordial and catholic in his love for all
“ who appeared to love the Lord *Jesus* in sin-
“ cerity, he never desired to see his congregation
“ increased by those who had evangelical pastors
“ of their own. Further, in proof of his disin-
“ terestedness, consider what he gained by his
“ labours. The scourge of the tongue was let
“ loose upon him, and his name was loaded with
“ the foulest calumnies; he was often in tumults,
“ and more than once in danger of his life, by
“ the rage of the people; he wore himself away
“ in the service of souls; and when he died, he
“ died quite exhausted by much speaking; but
“ in his death, he received an immediate answer
“ to his own prayer, ‘ That if it were consistent
“ with the Divine Will, he might finish that day
“ his Master’s work.’

“ For such a life, and such a death, (though in
“ tears under our great loss) we must yet thank
“ God.

“ God. And though we are allowed to sorrow;
 “ because we shall never see or hear him again,
 “ we must rejoice that millions have heard him
 “ so long, so often, and to such good effect;
 “ that out of this mass of people, multitudes are
 “ gone before him, we doubt not, to hail his
 “ entrance into the world of glory; and that in
 “ every period of life, from childhood to hoary
 “ age, many of his children in the Lord are still
 “ to follow; all to be his crown of rejoicing:
 “ the only effectual, everlasting confutation of
 “ his adversaries; that he ran not in vain, nor
 “ laboured in vain.”

There were many other sermons preached on occasion of Mr. *Whitefield's* death, in which the descriptions of his character are the same in substance, with those already given(*s*).

To

(*s*) Such as, by the Rev. Mess. *Whitaker* and *Smith* of *Charles-Town*; *Sprout* of *Philadelphia*; *Langford*, *Elliott*, *W. M.* and probably others, which have not come to the Compiler's knowledge.

The Rev. Mr. *De Courcy* also wrote some Elegiac lines, among which are the following :

“ Soon as the Spirit's unction from above,
 “ Throughout his soul diffus'd the Saviour's love,
 “ A fire enkindled in his eager breast,
 “ With pity burn'd to sinners lost—
 “ Straight, like a trumpet, he his voice did raise,
 “ The wonders of redeeming love to praise;
 “ Of health regardless, all things did forego,
 “ That sinners *Jesus'* boundless grace may know;

“ Where'er

To be the subject of so many funeral sermons,
both at home and abroad, is something singular;
though

“ Where’er he preach’d, attentive crowds were seen,
 “ Astonish’d at his youth and zealous mein :
 “ Let *Kennington*, *Blackbeath*, *Moorfields* declare,
 “ How oft the Gospel-trumpet sounded there.
 “ Nor could his zeal the vast *Atlantic* bound——
 “ Throughout the western world he *Christ* displays,
 “ And joyful news to *Georgia*’s coast conveys.
 “ There orphans yet unborn, shall weeping tell
 “ How mourn’d, the founder of *Bethesda* fell——
 “ The love of *Jesus* was his darling theme ;
 “ An heaven he felt in that dear precious name :
 “ Hence when his heart with sacred ardor glow’d,
 “ His tongue in promptest elocution flow’d.
 “ With what compassion, energy, and fire,
 “ Would he the guilty heart for *Christ* require !
 “ Oft while his master’s glorious grace he show’d,
 “ An arrow dipt in *Jesus*’ precious blood,
 “ Th’ aspiring sinner in the dust brought low,
 “ And forc’d him at the bleeding cross to bow——
 “ Whene’er he meant the power of sin to kill,
 “ And carnal hearts with purest love to fill,
 “ Transgressors he to *Calvary*’s summit led,
 “ Where *Jesus*, spotless victim, bowed his head.
 “ But, as a glass, the sinner’s guilt to show,
 “ The Law he brought with all it’s curse and woe,
 “ The conscience wounded with this flaming sword,
 “ While *Sinai* seem’d to thunder in his word.
 “ But——whilst each terror of the Lord and threat,
 “ With zeal and faithfulness he did repeat,
 “ He all dissolv’d in sorrow would appear,
 “ While plenteous flow’d the sympathetic tear ;
 “ Like *Jesus*, who o’er bloody *Salem* mourn’d,
 “ While wrath divine against it vengeful burn’d——
 “ In prayer, with a peculiar gift endow’d,
 “ Reverent before the throne of grace he bow’d ;
 “ In tears, like *Jacob*, with the Angel strove,
 “ Prevail’d, like *Israel*, with the GOD of Love.—

though quite suitable to his extraordinary manner of life. But it was still more singular, to have a sermon preached upon his personal and ministerial character, in his own life-time, and when he was but twenty-six years of age. This sermon was preached by the Rev. Mr. *Josiah Smith* of *Charles-town, South Carolina*, and was published at *Boston*, with a recommendatory preface by the Rev. Dr. *Colman* and Mr. *Cooper*, in the year 1740. Of this it is worth while to make a short extract (t), after all that has been

“ For all he pray’d —— and all in love receiv’d,
 “ With heart capacious, who in *Christ* believ’d.
 “ In him there dwelt a spirit generous, bold,
 “ Unaw’d by threatenings, unallur’d by gold.
 “ Preferments, honours, ease, he deem’d but loss,
 “ Vile and contemptible for *Jesus’* Cross.—
 “ Enur’d to scandal, injuries, and pain,
 “ To him to live was *Christ*; to die was gain.”

In a note upon the last paragraph, the author says,
 “ Whoever is acquainted with Mr. *Whitefield’s* life,
 “ well knows that I have not exaggerated matters.
 “ For in a visit to *Ireland*, he was solicited by the Pri-
 “ mate of that kingdom, to accept of some consider-
 “ able church preferment; but declined the offer, be-
 “ cause he looked upon himself as called to an itinerant
 “ life; and what makes this circumstance the more re-
 “ markable, is, that Mr. *Whitefield*, at that time, had
 “ no prospect whatever, as to temporals”.

See also, a Pastoral on Mr. *Whitefield*, said to be written by the Hon. and Rev. Mr. *Shirley*; an Elegy, containing a short History of his Life, by the Rev. Mr. *Knight* of *Halifax*; and another Elegy, and a Monody, by anonymous authors.

(t) A large Extract both of the Preface and Sermon, is to be found in *Prince’s Christian History*, No XCIX.

said;

said; that by comparing it with the funeral sermons, the reader may see how consistent and uniform Mr. *Whitefield's* conduct was, from that early period of his ministry, till his death.

After speaking of his doctrine concerning Original Sin—Justification by faith alone—Regeneration—The inward feelings of the Spirit—Mr. *Smith* adds, “As to the manner of his preaching—With what a flow of words did he speak to us, upon the great concern of our souls! In what a flaming light did he set out eternity before us! How earnestly did he press *Christ* upon us! How close, strong, and pungent were his applications to the conscience; mingling light and heat; pointing the arrows of the Almighty at the heart of sinners, while he poured in the balm on the wounds of the contrite! How bold and courageous did he look? He was no flatterer. He taught the way of God in truth, and regarded not the persons of men. The politest and most modish of our vices he struck at, the most fashionable entertainments; regardless of every ones presence, but His in whose name he spake.

“As to his personal character, while he preaches up faith alone in our justification before God, he is careful to maintain good works. These things the grace of God teaches us. And how much of this doctrine has he transcribed into his life! How rich has he been in all good works! What an eminent pattern of piety to-

“ wards God ! How holy and unblameable in all
“ conversation and godliness ! How seasoned, how
“ much to the use of edifying all his discourses !
“ How naturally does he turn them to religion ?
“ How much is he given to devotion himself,
“ and how does he labour to excite it in others !

“ He affects no party in religion, nor sets him-
“ self at the head of any. He is not bigotted to
“ the lesser rites and forms of religion, while
“ zealous enough in all its essentials. He pro-
“ fesses love to good men of every denomination.
“ His heart seems set upon doing good. He
“ goes about his great Master’s work with dili-
“ gence and application, and with such chearful-
“ ness as would make one in love with a life of
“ religion. He is proof against reproach and in-
“ vective. When he is reviled, he revileth not
“ again ; but prays heartily for all his enemies.

“ He renders to all their due. While zealous
“ for the things of God, is a friend to *Cæsar*.
“ And for charity, as it consists in compassion
“ and acts of beneficence, we have few men like-
“ minded. Had he been under any criminal
“ influence of a mercenary temper ; had he col-
“ lected monies for himself in his journeys, un-
“ der the pretext of doing it for the poor, as he
“ was slanderously reported, he had certainly a
“ fair opportunity to enrich himself. But we
“ have seen ; and plain fact cannot be denied ;
“ that he casts all into the Treasury, and serves
“ the tables of the poor with it. Strolling, and
“ vagabond

“ vagabond orphans, without father, and without
 “ mother, without purse, and without friend, he
 “ seeks out, picks up, and adopts into his family.
 “ He is now building accommodations, and lay-
 “ ing the best foundation for their support and
 “ maintenance.” Thus far Mr. *J. Smith*, who
 had the pleasure of seeing this character of his
 friend verified in the whole of his future life;
 and who, in his Funeral Sermon upon him at
Charles-town, October 28, 1770, has this remark-
 able expression, concerning a visit he made to Mr.
Whitefield at his Orphan-House: “ It was a scene
 “ that made me think I was in heaven.”

By a paper, written with Mr. *Whitefield*'s own
 hand, of the contents of his imperfect manuscript,
 frequently quoted in the above account of his
 life, it appears, that if he had lived to finish it,
 the conclusion would have been, “ Reflections
 “ upon the whole, containing arguments to prove
 “ the divinity of the work; and answers to ob-
 “ jections against Field-preaching—Lay-preach-
 “ ing—Irregularities—And the blemishes that
 “ have attended it.”

As he did not live to execute this design, the
 Reader is referred to what has been published up-
 on the subject by the Rev. Messieurs *Jonathan*
Edwards, Hobby, Shurtliff, &c. The Rev. Mr.
Newton preached a sermon at *Olney, November*
11, 1770, on *John v. 35*. “ He was a burn-
 “ ing, and a shining light.” In which he
 speaks of Mr. *Whitefield*; an extract of which fol-

lows: “ Some ministers are burning and shin-
 “ ing lights in a peculiar and eminent degree.
 “ Such a one, I doubt not, was the servant of
 “ God whose death we now lament. I have had
 “ some opportunities of looking over the History
 “ of the Church in past ages, and I am not back-
 “ ward to say, that I have not read or heard of
 “ any person since the Apostle’s days, of whom
 “ it may more emphatically be said, He was a
 “ burning and shining light, than the late Mr.
 “ *Whitefield*, whether we consider the warmth of
 “ his zeal, the greatness of his ministerial talents,
 “ or the extensive usefulness with which the
 “ Lord honoured him. I do not mean to praise
 “ the man, but the Lord who furnished him,
 “ and made him what he was. He was raised
 “ up to shine in a dark place. The state of re-
 “ ligion, when he first appeared in public, was
 “ very low, in our established church. I speak
 “ the truth, though to some it may be an offen-
 “ sive truth. The doctrines of Grace, were sel-
 “ dom heard from the pulpit, and the life and
 “ power of godliness were little known. Many
 “ of the most spiritual among the Dissenters,
 “ were mourning under the sense of a great
 “ spreading declension on their side: what a
 “ change has taken place throughout the land
 “ within a little more than thirty years, that is,
 “ since the time when the first set of despised
 “ ministers came from *Oxford*! and how much of
 “ this change has been owing to God’s blessing

“ on Mr. *Whitefield*’s labours, is well known to
“ many who have lived through this period ;
“ and can hardly be denied by those who are
“ least willing to allow it. First, He was a burn-
“ ing light. He had an ardent zeal for God,
“ an enflamed desire for the salvation of sinners.
“ So that no labours could weary him, no diffi-
“ culties or opposition discourage him, hardly
“ any limits could confine him ; not content with
“ the bounds of a county, or a kingdom, this
“ messenger of good tidings preached the ever-
“ lasting Gospel in almost every considerable
“ place in *England, Scotland, and Ireland*, and
“ throughout the *British* empire in *America*,
“ which is an extent of more than a thousand
“ miles. Most of these places he visited again
“ and again ; nor did he confine his attention
“ to places of note, but in the former part of
“ his ministry, was ready to preach to few, as
“ well as to many, wherever a door was opened ;
“ though in the latter part of his life, his fre-
“ quent illness, and the necessity of his more
“ immediate charge, confined him more at home.
“ In some of his most early excursions, the good
“ Providence of God led him here, and many,
“ I trust, were made willing to rejoice in his
“ light, and have reason to bless God, that ever
“ they saw and heard him. Secondly, He was a
“ shining light : his zeal was not like wild-fire,
“ but directed by sound principles, and a sound
“ judgment. In this part of his character, I

“ would observe, 1st. Though he was very
 “ young when he came out, the Lord soon
 “ gave him a very clear view of the Gospel.
 “ In the sermons he published soon after his
 “ first appearance, there is the same evangelical
 “ strain observable, as in those which he preached
 “ in his advanced years. Time and observation,
 “ what he felt, and what he saw, enlarged his
 “ experience, and gave his preaching an in-
 “ creasing ripeness and savour, as he grew older
 “ in the work; but from first to last he preached
 “ the same Gospel, and was determined to know
 “ nothing but *Jesus Christ*, and him crucified.
 “ 2dly. His steadiness and perseverance in the
 “ truth was the more remarkable, considering
 “ the difficulties and snares he was sometimes
 “ beset with. But the Lord kept him steady,
 “ so that neither the example, nor friendship,
 “ nor importunity of those he dearly loved, were
 “ capable of moving him.

“ 3dly. The Lord gave him a manner of
 “ preaching, which was peculiarly his own. He
 “ copied from none, and I never met any one
 “ who could imitate him with success. They
 “ who attempted generally made themselves dis-
 “ agreeable. His familiar address, the power of
 “ his action, his marvellous talent in fixing the
 “ attention even of the most careless, I need not
 “ describe to those who have heard him, and
 “ to those who have not, the attempt would be
 “ vain. Other ministers could, perhaps, preach
 “ the

“ the Gospel as clearly, and in general say the
“ same things, but, I believe, no man living
“ could say them in his way. Here I always
“ thought him unequalled, and I hardly expect
“ to see his equal while I live.

“ 4th. But that which finished his character
“ as a shining light, and is now his crown of
“ rejoicing, was the singular success which the
“ Lord was pleased to give him in winning
“ souls; what numbers entered the Kingdom of
“ Glory before him, and what numbers are
“ now lamenting his loss, who were awakened by
“ his ministry? It seemed as if he never preached
“ in vain. Perhaps there is hardly a place, in
“ all the extensive compass of his labours, where
“ some may not yet be found who thankfully
“ acknowledge him as their spiritual father.
“ Nor was he an awakening preacher only where-
“ ever he came; if he preached but a single
“ discourse, he usually brought a season of re-
“ freshment and revival with him, to those who
“ had already received the truth. Great as his
“ immediate and personal usefulness was, his occa-
“ sional usefulness (if I may so call it) was perhaps
“ much greater. Many have cause to be thankful
“ for him, who never saw or heard him. I have al-
“ ready observed that there was a something pe-
“ culiar in his manner of preaching, in which
“ no person of sound judgment would venture
“ to imitate him. But notwithstanding this, he
“ was, in other respects, a signal and happy
“ pattern and model for preachers. He intro-
“ duced

“ duced a way of close and lively application to
 “ the conscience, for which I believe many of the
 “ most admired and eminent preachers now living
 “ will not be ashamed, or unwilling to acknow-
 “ ledge themselves his debtors.”

There was also a Sermon preached on the occasion by the Rev. Mr. *Samuel Brewer*, of *Stepney, London*, which his modesty would not permit him to print. And many others of the ministers, both of the Church, and among the Dissenters in *England*, in their Sermons and Prayers upon the news of Mr. *Whitefield's* death, bewailed the loss of so great a man, and so faithful and successful a servant of Christ.†

On the 6th of *February* 1771, the executors having received the probat of Mr. *Whitefield's* Will, Mr. *Keen*, who was perfectly acquainted with every particular of his temporal affairs, immediately published it, with the following preamble:

AS we make no doubt the numerous friends of the late Rev. Mr. *George Whitefield* will be glad of an opportunity of seeing a genuine copy of his last Will and Testament; his Executors have favoured us with a copy of the same, transmitted to them from the Orphan-house in *Georgia*, and which they have proved in the Prerogative Court of *Canterbury*. And as it was Mr. *Whitefield's* constant declaration he never meant to raise either a purse

† Among these were the Rev. Mr. *Romaine*, Mr. *Madan*, Dr. *Gibbons*, and Dr. *Trotter*.

or a party, it is to be remarked, that almost the whole money he died possessed of came to him within two or three years of his death in the following manner, *viz.* Mrs. *Thomson*, of *Tower-Hill*, bequeathed him 500*l.* By the death of his Wife, including a Bond of 300*l.* he got 700*l.* Mr. *Whitmore* bequeathed him 100*l.* and Mr. *Winder* 100*l.* and it is highly probable, that had he lived to reach *Georgia* from his late northern tour, he would have much lessened the above sums, by disposing of them in the same noble and disinterested manner that all the public or private sums he has been entrusted with, have been,

‘ *Georgia.*

‘ By his Excellency *James Wright*, Esq; Captain-
 ‘ General, Governor and Commander in Chief
 ‘ of his Majesty’s said Province of *Georgia*,
 ‘ Chancellor and Vice-Admiral of the same.

‘ **T**O all to whom these presents shall come,
 ‘ greeting: Know ye, that *Thomas Moodie*,
 ‘ who hath certified the annexed copy from the
 ‘ original, in the Secretary’s Office, is Deputy-
 ‘ Secretary of the said Province, and therefore all
 ‘ due faith and credit is, and ought to be, had
 ‘ and given to such his certificate.

‘ In testimony whereof, I have hereunto set my
 ‘ hand, and caused the Great Seal of this his Ma-
 ‘ jesty’s said Province to be put and affixed, dated
 ‘ at *Savannah* the tenth day of *December*, in the
 ‘ year of our Lord 1770, and in the eleventh
 ‘ year

‘ year of the reign of his Majesty King *George* the
‘ Third.

‘ By his Excellency’s command,

‘ J. WRIGHT.

‘ THO. MOODIE, D. Secretary.’

“ I N the name of the Father, Son, and Holy
“ Ghost, three Persons, but one God ; I, *George*
“ *Whitefield*, Clerk, at present residing at the Or-
“ phan-house Academy, in the Province of *Georgia*,
“ in *North-America*, being through infinite mercy
“ in more than ordinarily bodily health, and a
“ perfectly sound and composed mind, knowing
“ the certainty of death, and yet the uncertainty
“ of the time I shall be called by it to my long
“ wished-for home, do make this my last Will
“ and Testament, in manner and form following,
“ viz. Imprimis, In sure and certain hope of a
“ resurrection to eternal life, through our Lord
“ Jesus Christ, I commit my body to the dust,
“ to be buried in the most plain and decent man-
“ ner; and knowing in whom I have believed,
“ and being persuaded that he will keep that
“ which I have committed unto him, in the ful-
“ lest assurance of faith I commend my soul into
“ the hands of the everloving, altogether lovely,
“ never-failing Jesus, on whose compleat and
“ everlasting righteousness I entirely depend, for
“ the justification of my person and acceptance of
“ my poor, worthless, though, I trust, sincere
“ performances, at that day when he shall come

“ in the glory of his Father, his own glory, and
“ the glory of his holy Angels, to judge both the
“ quick and dead. In respect to my outward
“ *American* concerns, which I have engaged in
“ simply and solely for his great name’s sake, I
“ leave that building, commonly called the Or-
“ *phan-house*, at *Bethesda*, in the Province of *Georgia*,
“ together with all the other buildings lately
“ erected thereon, and likewise all other build-
“ ings, lands, negroes, books, furniture, and
“ every other thing whatsoever which I now stand
“ possessed of in the Province of *Georgia* aforesaid,
“ to that elect Lady, that mother in *Israel*, that
“ mirror of true and undefiled religion, the Right
“ Honourable *Selina*, Countess Dowager of *Hun-*
“ *tingdon*; desiring, that as soon as may be after
“ my decease, the plan of the intended Orphan-
“ house, *Bethesda* College, may be prosecuted, or,
“ if not practicable, or eligible, to pursue the
“ present plan of the Orphan-house Academy, on
“ its old foundation and usual channel; but if
“ her Ladyship should be called to enter into her
“ glorious rest before my decease, I bequeath all
“ the buildings, lands, negroes, and every thing
“ before mentioned which I now stand possessed
“ of in the Province of *Georgia* aforesaid, to my
“ dear first fellow-traveller, and faithful, invaria-
“ ble friend, the Honourable *James Habersham*,
“ Esq; President of his Majesty’s Honourable
“ Council: and should he survive her Ladyship,
“ I earnestly recommend him as the most proper
“ per-

“ person to succeed her Ladyship, or to act for
 “ her during her Ladyship’s life-time, in the affairs
 “ of the Orphan-house Academy. With regard
 “ to my outward affairs in *England*; whereas
 “ there is a building commonly called the *Taber-*
 “ *nacle*, set apart many years ago for Divine Wor-
 “ ship, I give and bequeath the said *Tabernacle*,
 “ with the adjacent house in which I usually re-
 “ side, when in *London*, with the stable and coach-
 “ house in the yard adjoining, together with all
 “ books, furniture, and every thing else whatso-
 “ ever that shall be found in the house and pre-
 “ misses aforesaid; and also the building com-
 “ monly called *Tottenham-Court Chapel*, together
 “ with all the other buildings, houses, stable,
 “ coach-house, and every thing else whatsoever
 “ which I stand possessed of in that part of the
 “ town, to my worthy, trusty, tried friends, *Da-*
 “ *niel West*, Esq; in *Churchstreet, Spitalfields*, and
 “ *Mr. Robert Keen*, Woollen-Draper, in the *Mi-*
 “ *nories*, or the longer survivor of the two. As
 “ to the monies, which a kind Providence, es-
 “ pecially of late, in a most unexpected way, and
 “ unthought of means, hath vouchsafed to entrust
 “ me with; I give and bequeath the sum of one
 “ hundred pounds sterling to the Right Honou-
 “ rable Countess Dowager of *Huntingdon* afore-
 “ said, humbly beseeching her Ladyship’s accep-
 “ tance of so small a mite, as a pepper-corn of ac-
 “ knowledgement for the undeserved, unsought-
 “ for honour her Ladyship conferred upon me, in
 “ ap-

“ appointing me, less than the least of all, to be
“ one of her Ladyship’s Domestic Chaplains.
“ Item, I give and bequeath to my dearly beloved
“ friend, the Honourable *James Habersham* afore-
“ said, my late Wife’s gold watch, and ten
“ pounds for mourning; to my dear old friend,
“ *Gabriel Harris*, Esq; of the city of *Gloucester*,
“ who received and boarded me in his house when
“ I was helpless and destitute, above thirty-five
“ years ago, I give and bequeath the sum of fifty
“ pounds; to my humble faithful servant and
“ friend, Mr. *Ambrose Wright*, if in my service
“ and employ, either in *England* or *America*, or
“ elsewhere, at the time of my decease, I give
“ and bequeath the sum of five hundred pounds;
“ to my brother, Mr. *Richard Whitefield*, I
“ give and bequeath the sum of fifty pounds;
“ to my brother, Mr. *Thomas Whitefield*, I give
“ and bequeath the sum of fifty pounds, to be
“ given him at the discretion of Mr. *Robert Keen*;
“ to my brother-in-law Mr. *James Smith*, Hosier,
“ in the city of *Bristol*, I give and bequeath the
“ sum of fifty pounds, and thirty pounds also for
“ family mourning; to my niece, Mrs. *Frances*
“ *Hartford*, of *Bath*, I give and bequeath the sum
“ of fifty pounds, and twenty pounds for family
“ mourning; to Mr. *J. Crane*, now a faithful
“ steward at the Orphan-house Academy, I give
“ and bequeath the sum of forty pounds; to Mr.
“ *Benjamin Stirk*, as an acknowledgment of his
“ past

“ past services at *Bethesda*, I give and bequeath
 “ the sum of ten pounds for mourning; to *Peter*
 “ *Edwards*, now at the Orphan-house Academy,
 “ I give and bequeath the sum of fifty pounds;
 “ to *William Trigg*, at the same place, I give and
 “ bequeath the sum of fifty pounds; both the
 “ sums aforesaid to be laid out, or laid up for
 “ them, at the discretion of Mr. *Ambrose Wright*:
 “ to Mr. *Thomas Adams*, of *Rodborough* in *Gloucester-*
 “ *shire*, my only surviving first fellow-labourer,
 “ and beloved much in the Lord, I give and be-
 “ queath the sum of fifty pounds; to the Rev.
 “ Mr. *Howel Davis*, of *Pembrokeshire*, in *South*
 “ *Wales*, that good soldier of Jesus Christ; to Mr.
 “ *Torial Joss*, Mr. *Cornelius Winter*, and all my
 “ other dearly beloved present stated assistant-
 “ preachers at *Tabernacle* and *Tottenbam-Court*
 “ *Chapel*, I give and bequeath ten pounds each
 “ for mourning; to the three brothers of Mr.
 “ *Ambrose Wright*, and the wife of his brother
 “ Mr. *Robert Wright*, now faithfully and skilfully
 “ labouring and serving at the Orphan-house Aca-
 “ demy, I give and bequeath the sum of ten
 “ pounds each for mourning; to Mr. *Richard*
 “ *Smith*, now a diligent attendant on me, I give
 “ and bequeath the sum of fifty pounds, and all
 “ my wearing apparel which I shall have with me
 “ in my journey through *America*, or on my voy-
 “ age to *England*, if it should please an all-wise
 “ God to shorten my days in either of those situa-
 “ tions;

“ tions. Finally, I give and bequeath the sum of
“ one hundred pounds, to be distributed at the
“ discretion of my executors, herein after-menti-
“ oned, for mourning among my old *London* ser-
“ vants; the poor widows at *Tottenham-Court*
“ Chapel, and the Tabernacle poor; especially
“ my old trusty, disinterested friend and servant;
“ Mrs. *Elizabeth Wood*. All the other residue, if
“ there be any residue, of monies, goods, and
“ chattels, or whatever profits may arise from the
“ sale of my books, or any manuscripts that I
“ may leave behind, I give and bequeath to the
“ Right Honourable the Countess Dowager of
“ *Huntingdon*, or, in case of her Ladyship's being
“ deceased at the time of my departure, to the
“ Honourable *James Habersham*, Esq; before-men-
“ tioned, after my funeral expences and just debts
“ are discharged, towards paying off my arrears
“ that may be due on the account of the Orphan-
“ house Academy, or for annual prizes as a re-
“ ward for the best three orations that shall be
“ made in *English* on the subjects mentioned in a
“ paper annexed to this my will. And I do here-
“ by appoint the Honourable *James Habersham*;
“ Esq; aforesaid, to be my executor in respect to
“ my affairs in the Province of *Georgia*, and my
“ trusty tried dearly beloved friends *Charles Har-*
“ *dy*, Esq; *Daniel West*, Esq; and Mr. *Robert*
“ *Keen*, to be executors of this my last Will and
“ Testament, in respect of my affairs in *England*,
“ begging each to accept of a mourning ring.

“ To all my other christian benefactors, and more
 “ intimate acquaintance, I leave my most hearty
 “ thanks and blessing, assuring them that I am
 “ more and more convinced of the undoubted
 “ reality, and infinite importance of the grand
 “ gospel truths which I have from time to time
 “ delivered; and am so far from repenting my
 “ delivering them in an itinerant way, that had I
 “ strength equal to my inclination, I would preach
 “ them from pole to pole, not only because I
 “ have found them to be the power of God to the
 “ salvation of my own soul, but because I am as
 “ much assured that the Great Head of the
 “ Church hath called me by his word, provi-
 “ dence, and spirit, to act in this way, as that
 “ the sun shines at noon day. As for my ene-
 “ mies, and misjudging, mistaken friends, I most
 “ freely and heartily forgive them, and can only
 “ add, that the last tremendous day will soon dis-
 “ cover what I have been, what I am, and what
 “ I shall be, when time itself shall be no more;
 “ and therefore, from my inmost soul, I close all,
 “ by crying, Come, Lord Jesus, come quickly;
 “ even so Lord Jesus, Amen and Amen.

“ GEORGE WHITEFIELD.

“ This was written with the Testator’s own
 “ hand, and at his desire, and in his pre-
 “ sence, sealed, signed, and delivered, at the
 “ Orphan-house Academy, in the Province
 “ of

the Rev. Mr. George Whitefield. 355

“ of *Georgia*, before us witnesses, *Anno Do-*
“ *mini*, *March* the twenty second, one thou-
“ sand seven hundred and seventy.

“ Signed,

“ ROBERT BOLTON,

“ THOMAS DIXON,

“ CORNELIUS WINTER.

“ N. B. I also leave a mourning ring to my
“ honoured and dear friends and disinterested fel-
“ low-labourers, the Rev. Messrs. *John* and *Charles*
“ *Wesley*, in token of my indissoluble union with
“ them, in heart and christian affection, notwith-
“ standing our difference in judgment about some
“ particular points of doctrine.—Grace be with
“ all them, of whatever denomination, that love
“ our Lord Jesus, our common Lord, in sincerity.”

‘ *Georgia, Secretary’s Office.*

‘ A true copy, taken from the original in this
‘ office, examined and certified: and I do further
‘ certify that the same was duly proved; and the
‘ Honourable *James Habersham*, Esq; one of the
‘ executors therein named, was duly qualified as
‘ executor before his Excellency *James Wright*,
‘ Esq; Governor and Ordinary of the said Pro-
‘ vince this 10th day of *December* 1770.

‘ THO. MOODIE, D. Sec.’

Concerning the manner in which Mr. *Whitefield's* Tabernacle and Chapel are at present supplied, the compiler has received the following information:

HAVING by his Will left both of his places of worship, his houses, library, and all things appertaining thereto, to two of his executors in survivorship, they have been enabled, through the abundant goodness of God, to carry on the work in the same manner as in Mr. *Whitefield's* life-time, without the least diminution either of the largeness of the congregations, or the visible power of God attending the ministry there. And as neither of them are ministers, but engaged in extensive business, it appears the more wonderful, and shews the work to be begun and carried on by the power of God alone; and it is their earnest prayer and study that it may be transmitted down, and faithful ministers and upright persons raised to carry it on when their heads are laid in the dust. Two of his fellow-labourers were taken off by death, whilst he was last abroad, viz. the Rev. Mr. *Howel Davies*, a clergyman, and Mr. *Thomas Adams*, a layman; and a little before, Mr. *Middleton*, all tried and faithful ministers; but the Lord hath wonderfully raised up others in their stead. The present ministers are chiefly these, the Rev. Mr. *Kinsman* of *Plymouth*, the Rev. Mr. *Edwards* of *Leeds*, the Rev. Mr. *Knight* of *Hallifax*, and the Rev. Mr. *Ashburner*, of *Pool* in *Dor-*

setshire: these visit *London* once, and if wrote for, twice a year. The constant ones upon the spot are, Mr. *Joss* and Mr. *Brooksbanks*. The Rev. Mr. *De Courcy*, and the Rev. Mr. *Piercy*, and other Clergymen, have often assisted. Besides these, the proprietors have been favoured with the occasional labours of Mr. *Rowland Hill*, and Mr. *Heath* of *Plymouth*: also of many worthy clergymen and dissenting ministers from the country, who esteemed it their privilege to preach to very large, serious, and attentive congregations, whose hearts have been filled with thankfulness, and at the same time engaged in prayer for every such minister; and an unusual blessing has commonly attended both sowers and reapers; and it is the earnest desire of the proprietors that the pleasure of the Lord may thus prosper in their hands. They purpose, through the blessing of God, to let the pulpits be open to every disinterested minister that may occasionally come to town, of good moral character, sound in the faith, of moderate Calvinistical Principles, without distinction of parties or denominations, whose talents are suitable to preach with life and power to large congregations. And hope for the concurrence of all well-wishers to the prosperity of *Zion*.

London, July 2, 1772.

SINCE this work was finished, the following particulars have come to the Editor's knowledge, viz. That Mrs. *Rachel Wells*, of *Philadelphia*, famous in *America* for her ingenious performances in wax-work, made a wax image of Mr. *Whitefield*, as large as life, properly dressed, before Mr. *Whitefield* died: and (from her regard to the memory of that great and good man) soon after his death, carried it, at her own expence, to *Georgia*, (upwards of 900 miles) and made a present of it to *Bethesda* College. The likeness is said to be so striking, that it astonishes all who have seen it. Her sister, Mrs. *Wright*, of *New-York*, who possesses the same uncommon genius for wax-work, is lately arrived in *London*, and has brought over with her several of her performances: among them is a wax image of Mr. *Whitefield*, dressed in his own wig, band, &c. so like the original, that all who have seen it have in the strongest terms expressed their approbation. It is said she is come over, at the desire of some gentlemen in *New-York*, to take off some of the capital characters in *England*, viz. Lord *Chatham*, Mrs. *Macaulay*, Mr. *Garrick*, &c. and from the specimen she has given of her abilities in Mr. *Whitefield's* image, will no doubt meet with encouragement suitable to her merit.

BOOKS Printed for, and Sold by
EDWARD and CHARLES DILLY, in
the Poultry.

I. **T**HE WORKS of the Rev. GEORGE WHITEFIELD, M. A. containing his SERMONS and TRACTS which have been already published : With a SELECT COLLECTION of LETTERS, written to his most intimate Friends, and Persons of Distinction in England, Scotland, Ireland, and America, from the Year 1734 to 1770, including the whole Period of his Ministry. Also some other Pieces on Important Subjects, never before printed, prepared by Himself for the Press. 6 Vols. 8vo. Price 1l. 11s. 6d. boards, or 1l. 16s. bound.

Note, The Three First Volumes, containing his LETTERS, may be had alone, Price bound 18s.

The Two last SERMONS of his Works, entitled, *Peter's Denial of his Lord*, and *The true Way of beholding the Lamb of God*, are printed separate, Price 6d.

2. Historical Collections relating to remarkable Periods of the Success of the Gospel, and eminent Instruments employed in promoting it. By John Gillies, D. D. Minister of Glasgow. 2 Vols. 8vo. Price bound 10s.

3. Devotional

BOOKS printed for E. and C. DILLY;

3. Devotional Exercises on the New Testament,
By the same Author, 8vo. Price bound 4s. 6d.
4. Dickinson's Familiar Letters, on Subjects in
Religion. 12mo. Price 3s. bound.
5. Erskine's Gospel Sonnets. 12mo. Price
1s. 6d. bound.
6. Erskine's Sermons, 3 Vols. 8vo. 15s. bound.
7. Flavel's Husbandry Spiritualized, 12mo.
3s. bound.
8. Flavel's Navigation Spiritualized, 12mo.
2s. bound.
9. Henry's (Matth.) Life, 12mo. 2s. bound.
10. M'Laurin's Sermons and Essays, published
from the Author's Manuscript, by Dr. Gillies,
2d Edition, 12mo. Price 3s. 6d. bound.
11. Moir's Sermons, 12mo. Price 3s. bound.
12. Muir's Parable of the Sower, 12mo.
Price 3s. bound.
13. ——— Christ's Cross and Crown, Price
1s. 6d. bound.
14. M'Ewen on the Types, 12mo. 3s. bound.

67

